To

My Teachers

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PREFACE

The present *Introduction* is mainly intended for High School and College students and presupposes no knowledge either of Ardha Magadhi or of Sanskrit A general acquaintance with the latter will however help the students greatly in mastering the language much more rapidly and thoroughly This book, particularly in its first and third parts will be found useful also to advanced students of this language

The book is divided into three parts, each of which is further divided into chapters or lessons The first part dealing with the Phonology of the language, is so arranged as to group together the different changes under linguistic categories and yet keep them as simple as possible The rules of general application are clearly separated from those of limited extent The major portion of this part, printed in big type is intended for the elementary students and is written in the simplest language with ample illustrations and exercises, which are, however, only illustrative and can be easily supplemented with words from the rules All matter printed in small type in this part is meant for the teacher and students of linguistics who may look for some amount of scientific explanation of the facts given and which will help them in collecting new facts of similar nature Linguistic terminology is used in this part to save the students from confusion arising out of apparently contradictory statements, and transliteration is used throughout If necessary the first and the fifth chapters

may be entirely passed over in case of elementary students To make a progressive study of phonology possible all rules are supplied with a first few illustrations which do not imply the application of other rules In the first instance the rules should be explained with reference to those examples and others should be taken up at the time of revision

The second part is divided into fifteen lessons and comprises the whole of the Morphology and the chief usages of the grammatical forms Even though this part is so written as to imply no knowledge of the first it is advisable to master at least the most general rules of phonology to ensure correct pronunciation and writing as also to save the trouble of remembering all words as new when they can be easily memorised with the help of a few rules Each lesson gives some part of grammar with ample illustrations of their use and two sets of exercises for translation The grammar given in bold type is the most important and absolutely necessary with which the student is expected to be thoroughly acquainted The matter in small type and in transliteration gives a more systematic explanation of the origin and formation of grammatical forms and should be used strictly as matter for reference only The method of classification used here is historical and usually a complicated one while other methods of an easier nature are left for the teacher to work out in the class By this twofold treatment was it possible to make a distinction of forms which the students should be asked to use in writing and forms which he should be able to understand when used in literature, a distinction absolutely necessary in case of AMg grammar I need hardly

state that all the forms given are taken from literature and no form is admitted merely on the statements of the Prakrit grammarians, whose multiplicity of forms, though useful historically, should be the thing avoided in a grammar of the present nature and scope.

The third part deals in a more systematic manner than was possible in the second with the syntax and compounds and is meant for those who have mastered the second The sentences given here are taken from standard works Usages which the student is warned from imitating and topics like word-order are again given in small type

The appendices give a brief grammatical summary for ready reference, two glossaries for working out the exercises in the first two parts and an explanatory index, which not only serves to put together related matter which was separated in the text for convenience, but also supplies explanations of all technical terms with their Sanskrit equivalents and abbreviations, phonetic transcription etc used in the text All difficulties met with while reading the text will find their explanations in the index, which, is thus meant to be used at every step. Finally I must add that this book does not claim to be a self-instructor but a serious text book to be worked out in the class by both the students and teachers Naturally a good deal of latitude is left to the teachers in choosing and selecting out of it and explaining it according to their own method to suit the capacities of their students

It is evident that the present work is mainly a compilation and a list of books used in its preparation will be found in the index under the names of their authors

I have made use of most of the writers on Prakrit and Sanskrit grammar though a few may not be found in the index because no specific opinion of them is cited in the text. On a closer comparison it will be seen that the book, though essentially based on its predecessors, shows a respectable amount of new matter, explanations and system of arrangement. I record here my thanks to my teachers Prof. A. N. Upadhye, M. A., D. Litt. and Prof. H. D. Velankar, M. A. for constant help in the writing of the book and to Mr. J. N. Dani, B. A. (Hon.), B. T. for help in preparing the press copy and proof-reading. Finally I must not forget to thank the publisher and printer for doing their work with enthusiasm and great care.

Kolhapur
December 1941 A. M. GHATAGE

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INTRODUCTORY

I ARDHA-MĀGADHĪ

1 Ardhı-Māgadhī belongs to the group of Mıddle Indıan languages (MIA) which are collectıvely called Prākrıts They form a connectıng lınk between the Sanskrıt language—both Vedıc and Classıcal Sanskrıt ıncludıng the Epıc ıdıom (OIA)—and the modern Indıan languages (NIA) lıke Marāthı, Gujaratī, Hındı, Bengālī etc Naturally the study of any Prākrıt language must be carrıed with constant reference to Sanskrıt on the one hand and the Modern Indıan languages on the other

Only one Mıddle Indıan language, Pālı, developed a system of grammar wrıtten ın the same dıalect Even then these grammars were greatly dependent on the systems of Sanskrıt grammar The same ıs the case wıth ıts lexıcons. The commentarıes on the Pālı canon were, however, composed ın the same language, though decıdedly of a younger type All these facts gıve the study of Palı an ındependence and unıformıty which ıs quıte lackıng ın the study of other Prākrıt dıalects

Sımılar must have been the posıtıon of Ardha Māgadhī as well We have some ındıcatıons of grammars ın the Prakrıt languages and at least two lexıcons ın Prakrıt are avaılable at present The early commentarıes on the Jaın canon lıke Nıjjuttı, Bhasa and Cuṇṇı are ın the same language. Soon, however, Sanskrıt began to usurp the place of Prakrıt

from what we know of Mahāvira's wanderings and the later history of Jainism. Numerous passages of the canon tell us that Mahāvira preached in the Ardha-Māgadhī language, which is claimed to be the same as the language of the present canon. It is important to note that the Buddhist tradition attributes the name *Magadhī Nirutti* to the so-called Pali language of their canon. Considering that both the teachers lived and worked in the same locality and at the same time, it is difficult to admit the claims of both.

Hemacandra calls this language *ārṣa* 'belonging to the sages' as did the medieval commentators, the archaisms of the epics, and he notes its peculiarities in imitation of the *chandas* of Paṇini. The later development of this language in the post canonical works is called by the simple name *prakṛta* by later writers. While Prākrit grammarians and to some extent Sanskrit rhetoricians noted and explained the distinctions between various Prakrit dialects, the writers cared little for them in actual practice. So the picture of these languages in the inscriptions and literary works is one of an inextricable intermixture of dialectal features as seen from the standard of the grammarians.

Ardha-Magadhi is no uniform speech. Just as we can distinguish between the older and the younger strata of the canon, so also we can demarcate between the older and younger phases of the language, without, however, making the two divisions coincide in all the details (Note, for instance, the Nom Sing in -e of younger prose and in -o of older works in verse). A similar distinction may be observed in the later Jain Māhārāṣṭrī. It must be observed, however, that the linguistic demarcation between the later works of the canon and early works of the post-canonical literature is very uncertain and may even lack real basis in facts.

What is attempted here is not a pure description of Ardha Magadhī, but also of what the Prakrit scholars call as Jain Māhārāṣṭrī, the language which is an unbroken continuation of the canonical language. It is at the basis of Hemacandra's Prākrit Grammar and probably the most comprehensive of all the Prākrit languages.

II Language Study

3 The study of a language means primarily the ability to speak it and to understand it when spoken, and secondarily the ability to read and write it In the classical languages the second aim plays a far important role while in the living tongues the first claims the whole attention A scientific study of a classical language, therefore, means a knowledge about its *orthography* or mode of representing the sounds in graphic forms, *orthoepy* or the relation between the pronunciation and the conventional spelling, *phonology* or the study of its sound system in close relation to a cognate language with a view to trace its origin and development, *morphology* or the study of the formation of the different grammatical forms like those of nouns, pronouns and numerals called the declension and those of verbs called the conjugation, *syntax* dealing with the usages of those forms in the sentences and finally *vocabulary* or mass of words giving expression to different concepts in the mind of the speaker

4 The prime unit of a language is a sentence which is self sufficient and which expresses in the form of a series of sounds the verbal image of the speaker representing an idea in his mind It may consist of a single word like the form of imperative or vocative or a complicated structure of many periods Usually the sentence consists of a limited number of words put together This word in a sentence has a stable part called the *stem*, expressing the meaning and a part added to it, which points out its exact relation to other words. These changeable parts are called the terminations or *inflections* Consisting normally of a sound or a group of sounds without a

meaning of their own, they may be added to the stem (suffixes) or placed before it (prefixes) or inserted in the body of the word (infixes) The function of the inflection may also be performed by the place of the word in the sentence or *word-order* The words themselves may be nouns, pronouns etc or verbs and verbal derivatives A few of them do not admit of inflections and are, therefore, called indeclinables

5 Speaking phonetically, a word may consist of one or more syllables A *syllable* is that part of the sound continuum which encloses a peak of sonority and is *bounded on both sides by two points of least sonority* In its turn the syllable is made up of two different elements called *vowels* and *consonants* Vowels are either short or long according as the time taken for pronouncing them is brief or long Consonants on the other hand are said to be single when they are immediately preceded and followed by a vowel and conjunct when two of them come together without a vowel between them

The articulate sounds of which the language is made are produced by a stream of air expelled from the lungs and passing through the trachea and forcing its way through the two vocal cords at its upper end and escaping through the mouth or nose or both The various sounds differ according to the nature of the obstacle to the air passage (Mode of Articulation) and the place in the mouth where the obstacle takes place (Place of Articulation)

When the vocal cords are brought in contact the air sets them in vibration and the result is a *voiced* sound But if they are kept apart there results the *unvoiced* sound or breath If the voice passes through the mouth without any obstacle, it gives rise to vowels like [i, u, e, o] etc differentiated by the size of the resonance chamber formed by the shape of the tongue and the lips According as the

front or the middle or the back part of the tongue is raised the vowels are called *front central*, or *back* vowels With or without the protrusion of the lips they become *rounded* or *unrounded* If the voice is made to escape through the nose there result the *nasals* like [n, m] and if through both mouth and nose the result is the *nasal vowel* [ĩ ũ] If the voice is made to undergo an obstruction in the mouth there result the *voiced stops* like [g, d] (Mediae) and their *aspirates* like [gh, dh] when followed by a voiced aspiration If to the voice is added friction the result is a *voiced fricative* [*v*, *z*] If it is given a lateral explosion it produces [l] and if trilled [r] If to the vowel resonance of [i] and [u] friction is added by raising the tongue higher the result is a *semi vowel* like [j] or [w] If the friction is added in the glottis itself the result is the voiced [h]

If the breath is obstructed in the mouth there follows an *unvoiced stop* like [k, t] (Tenues), which, like all stops, consists of an implosion, a stop and an explosion If followed by an aspirate, they result into *aspirated voiceless stops* like [kh, th] According as the contact is against the soft or hard palate, or the gums of the teeth or the teeth or with the lips, they are called velars, palatals alveolars dentals or labials If instead of a complete closure there is a narrow aperture giving rise to friction, there results a fricative like [s, ç, ʃ] Finally the *affricatives* result from the fact that the stop may be followed by a fricative instead of an abrupt opening like [ts dz]

PART ONE

PHONOLOGY

CHAPTER ONE

Alphabet, Sounds and Vocabulary

6 The Alphabet for Ardha-Māgadhī consists of the following letters which are given along with their usual transliteration :

Vowels

Short अ a, इ i, उ u, ए e, ओ o.
Long आ ā, ई ī, ऊ ū, ऐ ē, औ ō.

Consonants

Velars क् k, ख् kh, ग् g, घ् gh.
Palatals च् *c*, छ् *ch*, ज् j, झ् jh.
Cerebrals ट् t, ठ् th, ड् d, ढ् dh.
Dentels त् t, थ् th, द् d, ध् dh.
Labials प् p, फ् ph, ब् b, भ् bh
Nasals corresponding to the above places of articulation :
ङ् ṅ, ञ् ñ, ण् n, न् n, म् m
Semi-vowels य् y, व् v.
Liquids र् r, ल् l.
Sibilant स् s.
Aspirate ह् h.
Anusvāra (a pure nasal sound) ∸ ṁ.
Anunāsika (a nasalised vowel or consonant)

7 PRONUNCIATION. No authentic tradition is preserved about the phonetic values of Ardha Māgadhī sounds Grammarians tell us of the light pronunciation of -ỹ- (*laghuprayatnatara yakāra*) and the short pronunciation of -e- and -o- before a conjunct consonant Otherwise all the sounds have the same phonetic value as in Sanskrit There is a possibility that the palatal series may have developed a more dental affricative value as in some Modern Indian languages The short -ĕ and ŏ were more like the open [ɪ] and [ʊ] than like open [ɛ] and [ɔ] as is suggested by the writing of i- and u for them Before -u- and o-, v appears to be a bilabial frictionless continuant as can be seen from such writings as *vuttha* (Sk **usta, uṣita*), *vutta* (Sk *ukta*), *voṭṭha* (Sk *oṣṭha*) etc Otherwise it is a labiodental continuant without friction and voiced. The aspirate is a voiced one The Anusvara is said to be a pure nasal sound following a vowel, which, however, was not nasalised. In the present day pronunciation it is a nasal consonant when followed by any mute a nasalised *ỹ* and *l̃* before *y* and *l*, a nasalised *ṽ* before others and is like *m* before a pause The Anunāsika gave the vowels a pure nasalised value The conjunct consonants were pronounced with perceptible length between the implosion and explosion

8 ORTHOGRAPHY. The usual orthography in Devanāgarī characters (with a few peculiarities of Jain scribes which lead to a confusion between *jh* and *bh* *tth* and *cch*, the use of *padimātrā* a peculiar character to show *kkh* etc) fails to show, the short value of -ĕ- and -ŏ for which often इ and उ are written No distinction is observed between the Anusvara and Anunāsika and the metrical length alone helps in distinguishing them Frequently the Anusvāra represents all the nasal consonants, particularly in groups The writing makes no distinction between -y and -ỹ- *śruti*, and -v- and -ṽ- *śruti*

9 SYLLABLE The syllabic nature of the writing does not always give the correct division of the syllable in actual pronunciation The division of a syllable in

duty of ordinary marks of punctuation Thus *iti* (*ti tti*, *iya*) marks the close of a direct statement, a form of the pronoun *kim* marks an interrogative sentence, the word *java* notes the dropping of a passage when identical with the one already given, the numeral 2 is used to mark the repetition of the word preceding it, and other numerals are used to indicate the presence of so many synonyms or stereotyped expressions

13 VOCABULARY Nearly all the words in Sanskrit may be taken over in Ardha Māgadhī to form its vocabulary Only a few of them are of a different origin and are called Deśi words e g धणिय close, अद्दाय a mirror, गोस morning, चंग beautiful, डाल a branch, or verbs like रेह to shine, चड to climb मुण to know Many Sanskrit words are such as can be used in this language without a phonetic change like कमल a lotus सार an essence, परम highest They are called तत्सम ('like Sanskrit') But the majority of words undergo some phonetic modification according to rules given in the following chapters and are then called तद्भव ('arising from Sanskrit') as लोय = Sk लोक people, इसि = Sk ऋषि a sage

The origin of the Deśī words is a problem Many so-called Deśīs are obscure Sanskrit words changed beyond recognition (cf *gaharo* = Sk. *gṛdhra* 'greedy') or used in a figurative sense (cf *cojjam* = Sk *codyam* 'wonder') A few may have been borrowed from foreign languages like the Dravidian (cf *addaya* = Tel *addamu*, *pulli* = Tel *puli*, Kan *huli* 'a tiger' *bolla* to speak Kan *bogaḷu*, Ta *vaguḷi* 'noise) Many of them, however, must have been Indo Aryan words which continued to live in the popular languages but did not find a footing in the refined language like Sanskrit (cf *jhaḍī* = Mar *jhaḍa* 'a constant shower', '*hoṭī* = Panj *jhoṭi* 'a young female buffalo', *tippī* Beng *tip ja* stain', *dungara* = Guj *ḍungar* 'a hill' *ḍali* = Hin *ḍal* 'a branch', or verbs *bollai* = Mar *bolaṇe* 'to speak'

ḍhakkai = Guj *ḍhākavū* 'to cover', *nadai* = Guj *nadavū* 'to hinder') The origin of others is not ascertainable The grammarians often give the names of countries like Mahārāṣṭra, Vidharbha, Magadha as the source of these words Further they call the verbs of non Sanskritic origin by the name *dhatvadeśa* 'substitute for the root'

14 Generally the words of the Sanskrit language preserve the same meaning in Ardha-Māgadhī Only in few cases do we find a slight change in the signification as Sk बाल 'a child' AMg 'an ignorant person', Sk प्रेक्ष् 'to look at AMg पेक्ख 'to see'.

Really speaking words do not undergo many semantic changes while passing from Sanskrit into Prakrits, at least changes as are met with in the Modern Indian languages Both Sanskrit and Prakrit remain essentially classical languages and the words have only the usual literary meaning attached to them Moreover, the Prakrits were constantly brought under the influence of Sanskrit, which never allowed them sufficient scope to develop new meanings of their words In Ardha Māgadhī, however, the Jain religion had a profound influence in moulding its available vocabulary, and a vast number of Jain technical terms with specific meanings is found in it Even then, these meanings cannot be called peculiarly Prakritic as most of them are used in Sanskrit as well by Jain writers in their altered and technical sense

We may note in the most general way, a few groups of such changes in order to get an idea of the vocabulary of Ardha Magadhī (i) Specialisation of meaning *pinda* 'alms' *ajāvaya-* 'to motify', *nigganth*a 'a Jain monk'; *nīraja* 'free from karmic defilement', *aivaja-* 'to kill'; *tasa* 'a movable being', *oggaha* 'a place reserved for monks' *muhajīvī* 'lividg without any profession', *sankhadi* 'a feast involving killing', *cuya* fallen from heaven', *damsana* 'faith', *panta* 'coarse food' (ii) Generalisation *cittamanta* 'having life' *phāsa-* 'to perform', *ghāsa* 'food', *cama* 'to abandon' *joga* 'activity'

(iii) Transference: *khuḍḍaga* 'young'; *sāsaya* 'liberation'; *lajjā* 'self-control'; *kasāja* 'passion'; *bāyara* 'gross'; *eha-* 'to enjoy', *cūliyā* 'appendix'; *javaṇa* 'maintaining'; *esanā* 'begging food'; *paṇama-* 'to give'; *goyara* 'begging tour'; *phāsuya* 'pure'; *ghora* 'difficult'. (iv) Metaphor: *vanta* 'abandoned thing'; *miga* 'an ignorant man'; *padimā* 'a bodily posture'. (v) Technical expressions: *poggala* 'matter'; *chauma* 'not possessing perfect knowledge'; *viuvva-* 'to produce by magic power'; *sammuccha-* 'to be born automatically'.

The vocabulary, further, shows (i) archaisms like *sāya* 'happiness', *sarakkha* 'dirt'; *jaga* 'movable being', *siloga* 'fame', *jāyateya* 'fire'; *arambha-* 'to kill'; *vaggu* 'sweet words'; *kibbisa* 'low', *parideva-* 'to lament'; *saddhim* 'with', (ii) new formations and new words like *kimicchie* 'desired things'; *esakāla* 'future'; *āiṇṇa* 'a trained horse', *kicca* 'a teacher'; *āesa* 'a guest'; *veyavadiya* 'help', *uvappayāna* 'bribery'; *joisa* 'sacrifice; *aimāṇa* 'heavenly region'; *hara* 'thief'; (iii) imitative words like *davadava-*, *sarassara*; and finally (iv) popular etymology: *suṇaha* Pāli *sunakha* thought to be *su* + *nakha*; *purabheyanī* Pali *puṭabheaana* thought to be *pura* + *bhedanī*, *anavadagga* = *anamadagra* split as *an* + *avadagga*, *mahaṇa* = * *mākhana* divided into *mā* + *haṇa* and *murava* = *muraja* thought to be *mu* + *rava*.

15. When we compare the sound system of Ardha-Māgadhī with that of Sanskrit we find that it has lost the two diphthongs *ai* and *au*, the Visarga and the two sibilants *ś* and *ṣ*. On the other hand, it has added the two short vowels *ĕ* and *ŏ*, *ŏ* and two nasal aspirates *ṇh* and *mh*. In addition Pischel admits *ḷ* for AMg whenever *l* stands for a cerebral sound. But the North Indian Mss do not make a distinction between *ḷ* and *l* and in this book *l* is used everywhere

CHAPTER TWO

SINGLE CONSONANTS

16 when a word passes from Sanskrit into Ardha-Magadhi it is found to change either one or more of its consonants or vowels or both This gives rise to consonantal and vowel changes

The vowels are differentiated from each other only by a slight movement of the speech organs in forming the resonance chamber, and even a small change in their adjustment may casue a change in their quality On the contrary the consonants are more stable and less prone to modification The vowel may change its quality (IE *ə=Sk i *pitá* *e=Sk *a* *diti*) or its quantity *gṛhītá* from *gṛh i tá*; *nṛṇā́m* for *nṛ ṇā́m*, Pkt *pavayaṇa* = Sk *pravacana*) The consonants may get voiced between two voiced sounds (Sk *iddásti* = *tát* + *á ti* Pkt *asoga* = Sk *aśoka*) and then drop its occlusion (Sk *sad* = * *sazd*, Pkt *maa* = Sk *mada*), or in rare cases may change its place of articulation (Sk *cakā́ra* from *kṛ*- reduplicated, Pkt *tigiccha* = Sk *cikitsa*)

17 The changes of the single consonant depend upon the position it occupies in the word It may stand at the beginning when it is called *initial* or at the end when it is called *final* or somewhere between these two positions when it is called *medial* The changes of these three different types of consonants are guided by different rules

The changes of the single consonants may be grouped into (i) those which are general without reference to the place in the word, probably due to the change of the articulating mode, or defective approximation (like *ś*, *ṣ* = *s*), (ii) those which are particular, dependent upon the place in the word and due to the economy of effort These changes appear to follow a universal tendency, normally the initial consonants are preserved, the medial get softened and the final are lost (*k* initial = *k* medial = *g*, final = *lost*) This is but natural when we remember that the force of articulation goes on decreasing towards the end of the word

INITIAL CONSONANTS

18 Only three consonants, श, प and य change, when they stand at the beginning of a word श and प become स, य become ज All other initial consonants generally remain unchanged

19 Initial श and प = स शिव = सिव god Śiva, शाला = साला school, शालि = सालि rice, शिला = सिला stone, शिशु = सिसु child, शिशिर = सिसिर the cold season, शप = सेस remaining, शाक = साग vegetable, शशिन् = ससी the moon, शत = सय hundred, शकट = सगड cart, शस्त्र = सत्थ science, शिक्षा = सिक्खा teaching, शुद्ध = सुद्ध pure, शक्र = सक्क god Indra, पष्टि = सट्ठी sixty, षोडश = सोलस sixteen, षण्ड = सण्ड grove of trees

The history of sibilants in Indo Aryan is a process of ramification and amalgamation following each other Of the one sibilant *s* of the IE times, which was voiced (*z*) between voiced sounds, the I I period shows a big number The Sk system of three sibilants, dental *s*, palatal *ś* and cerebral *ṣ*, has a complex origin *S* preserves the original sound, while its voiced form is lost *Ś* is the result of palatal *k* or *s* before palatal sounds *Ṣ* comes out of *s* under definite phonetic

conditions. All these again fall into one (*s* or *ś*) in MIA. except in the North West In the NIA this is again split up in two under the influence of neighbouring sounds The unification of the sibilants is, often, attributed to the influence of the substratum, the Dravidian languages

20 In few cases, however, initial श, ष or स becomes छ शाव = छाव young one षट् = छ six, सुधा = छुहा lime, शरु = छरु arrow, शिरा = छिरा vein, षट्पद = छप्पय bee; सप्तपर्ण = छत्तिवण्ण a kind of tree, शिवा = छिवा a kind of grass

This change of a sibilant into an affricate and that of *y*- a palatal fricative, into *j*-a palatal affricate, both are due to the *same tendency, to have a contact of the speech organs* instead of a very close approximation, at the beginning of a word Thus a fricative sound becomes an affricate. Pischel regards the first as a case of aspiration of the sibilant (*ś* = *śh* = *ch*), while Johansson postulates alternative initials like *ḱ* (= *ś*), *sḱ* (= *ch*) A similar development of initial *s* into [z] is found in Greek

21 Initial य = ज यम = जम God of death, युग = जुग yoke, याग = जाग worship, योग = जाग activity, यूथ = जूह herd, युवन् = जुवा a youth यदि = जइ if यथा = जहा *as*, यान = जाण cart, युवराज = जुवराय prince, यात्रा = जत्ता march, यज्ञ = जन्न sacrifice, युक्त = जुत्त proper; यूप = जूव sacrificial post, योध = जोह warrior, यन्त्र = जन्त machine, यक्ष = जक्ख demi god, यमकसमक = जमगसमग together; याचित = जाइय begged, यौवन = जोव्वण youth, यादृश = जारिस like which.

(a) *Even when* य *is preceded by a* preposition like सम् it is changed to ज संयोग = संजोग union, संयम = संजम self-control, संयुक्त = संजुत्त joined

(b) when यथा and यावत् form the first member of a compound they change their initial optionally to अ. यथासुखं = अहासुहं, जहासुह according to one's pleasure;

यथाश्रुतं = अहासुयं, जहासुयं as heard, यावत्कथा = आवकहा, जावकहा as long as one lives

Only in the older portions of AMg is *y* changed to *a*, while its change to *j* is the usual one in later language *yavat* alone drops its initial *y* in some of its forms like *avanti*

22 Aspiration of Initial Consonants

(i) Velars क = ख कुब्ज = खुज्ज dwarf, कील = खील peg; कंधरा = खंधरा neck, कसित = खासिय cough किंकीणी = खिंखिणी small bell, क्रीडा = खड्ड play, गृह = घर house

(ii) Palatals जूपित = झूसिय destroyed

(iii) Labials पाटयति = फाएइ tears, परिखा = फलिहा ditch परुष = फरुस harsh, परशु = फरसु axe बिस = भिस lotus stalk बिसिणी = भिसिणी बृसिका = भिसिगा straw seat; बिंबिसार = भिंभिसार Bimbisara

(iv) Liquid लशुन = ल्हसुण garlic also लसुण

23 Loss of aspiration भीषण = बीहण fearful, बीहणग

It will be seen from the illustrations that the aspiration is most marked with tenues and limited in case of media The deaspiration is equally sporadic The cases were *b* is aspirated are due to the preservation of the original aspirated sonant in Prākrit which is lost to Sanskrit (Sk *budh* Gr *peithomai*) For *j* one can compare Sk *jaṣa* and *jhaṣa* As regards the aspiration of the tenues Jacobi and Bloch regard it as due to the effect of a neighbouring sound like *s* or *r* assimilating the initial sound while Pischel and Wackernagel presuppose an alternance between intial *k*- and *p*- with a prothetic *s* (Sk *tij* Gr *stizō*) In case of *ghara* (Sk *gṛha*) the aspirate is a survival than a metathesis of the aspiration It is equally possible to think that many cases of initial aspiration may be due to initial accent, particularly where no other reason can be imagined

24 Change of the Place of Articulation

(i) Palatals becoming dentals · चिकित्सा = तेइच्छा medical treatment ; चिकित्सक = तिगिच्छग physician ; जुगुप्सा = दुगुछा disgust , जिघत्सा = दिगिच्छा desire to eat ; जोत्स्ना = दोसिणा moon-light.

(ii) *Dentals becoming palatals* तिष्ठति = चिट्ठइ *stands*; त्यक्त = चियत्त abandoned

(iii) Dentals become cerebralised ढक्केइ Pāli थकेति. डसइ = दशति bites , डहइ = दहति burns , डाह = दाह heat ; डहर = दहर young, ध्वांक्ष = ढक *a kind of bird*, नूनं = ण indeed.

An explanation of these changes is dobutful Geiger regards the first as a kind of dissimilation, while the third is called spontaneous cerebralisation' as in Sanskrit *di*- becomes Classical *ḍi*- to fly H Smith suggests that the participles *daṭṭha* and *daddha* may have influenced the roots *daś* and *dah*

25 Other Sporadic Changes

(i) किरात = चिलाय hunter

(ii) मीमांसा = वीमंसा investigation, मन्मथ = वम्मह Cupid.

(iii) यष्टि = लट्ठी stick

(iv) रूक्ष = लूह hard, dry, राढा = लाढा name of a country.

(v) लाङ्गल = नङ्गल plough लाङ्गुल = नंगुल tail , ललाट = निडाल forehead

(vi) In the root भू the initial भ = ह भवन्ति = हवन्ति become.

Of these (ii) and (v) are due to dissimilation affecting the place of articulation, (iv) a Magadhism and (vi) probably an extension of *h* from forms of the verb with preverbs. Przyluski traces the words *laṅgala lāṅgula*, to Austro-Asiatic languages the initial alternance of which may explain the changes

26 In case of the initial consonant of the second member of a compound, it may either follow the rules of medial consonants or may be regarded as initial सुखकर = सुहयर सुहकर giving delight जलचर = जलयर जलचर watery animal सुपुरुष = सुउरिस सुपुरिस good man त्रिभुवन = तिहुयण, तिभुवण the three worlds

Though the rule would allow both forms the actual usage is not so free and unrestricted Usually the unity of the word felt by the speaker decided whether the consonant be regarded as initial or medial So we find *suyaṇo* but *abuhajaṇabohaṇam*

27 Similar is the case with proclitics न जानाति = न याणइ न जाणइ does not know The enclitics usually drop their initial consonant च = य and पुन = उण but इति = इ thus

Medial Consonants

28 Medial single consonants क ग च ज त and द are dropped leaving behind the accompanying vowel These consonants form the first and third letters of the I II and IV Vargas If the vowel left behind is अ or आ य or या is written for it

When we compare the changes of these consonants in different Prākrit languages it is clear that first the tenues were softened into mediæ and were then dropped This means that the plosion was weakened between voiced sounds and finally disappeared

The Prākrit grammarians call the vowel left behind by the name *udvṛtta* He states that this *y* is to be pronounced lightly (*laghu prayatnatara yakāra*) and is admissible only after *a* or *ā* Mark teaches this *ya śruti* for the vowels *a* and *i* as well The Jain Mss which write the *ẏ* use it after all the vowels A similar phenomenon is referred to by Pāṇini VIII 3 18 where the preceding vowel is *o*

(i) क is dropped सकल = सयल all, छेक = छेय clever; नरक = नरय hell, शूकर = सूयर pig, विकट = वियड big, विकल्प = वियप्प doubt, आकीर्ण = आइण्ण scattered एडक = एलय ram; चित्रकर = चित्तयर painter.

(ii) ग is dropped . युगल = जुयल pair, मृग = मिय deer, अनुग = अणुय follower, नगर = नयर town, त्यागिन् = चाई a renouncer.

(iii) च is dropped कच = कय hair, आचार = आयार conduct वचन = वयण words, शुचि = सुइ pure, लोच = लोय pulling the hair, नीच = नीय low, कीच = कीय bamboo, खचित = खइय studded, रोचित = राइय liked, वाक् = वाया words

(iv) ज is dropped पूजा = पूया worship, राजा = राया king, गज = गय elephant, रजत = रयय silver, भाजन = भायण vessel, पूजित = पूइय honoured, वीजन = वीयण fan, प्रजा = पया people, त्यजति = चयइ abandons, परिव्राजक = परिव्वायग monk

(v) त is dropped. अजित = अजिय unconquered, अधिगत = अहिगय known, अमित = अमिय limitless, अरति = अरइ dissatisfaction, हत = हय killed, गति = गइ course, सित = सिय white, जात = जाय born, माता = माया mother, पिता = पिया father, लोहित = लोहिय red, blood, अतीव = अईव very much, अक्षत = अक्खय unhurt

(iv) द is dropped कदली = कयली plantain, जनपद = जणवय country, पाद = पाय foot, वेद = वेय Vedas, उदर = उयर belly, छेद = छेय cut, यदि = जइ if, हृदय = हियय heart; अन्यदा = असया at some time, स्वादिमन् = साइम things to be tasted, द्विपद = दुपय biped

29 In spite of the above rule we often find a number of medial single consonants preserved

(i) ग : आगम scriptures, जागर keeping awake, अनगार = अणगार monk, मगध = मगह Magadha country, भाग = part; राग attachment, भोग enjoyment, योग = जाग activity

(ii) त · वितथ = वितह false, तितिक्षते = तितिक्खइ suffers

(iii) द उदक = उदग water, आदान = आदाण taking; यद् उ वा = अदुवा or, प्रदिक् = पदिसा sub-quarter, विदित = विदिय known, समुदान = समुदाण alms

More than the surds the sonants are preserved and they are the survivals of the older stage when consonants were softened but not dropped

30 Medial single ख, घ, थ, ध, फ and sometimes भ are changed to ह These consonants form the second and fourth letters of the I, IV and V Vargas

(i) ख = ह मुख = मुह mouth शाखा = साहा branch; लेख = लेह letter, नख = नह nail, सखी = सही friend, शिखर = सिहर peak, सुख = सुह happiness

(ii) घ = ह मेघ = मेह cloud, ओघ = ओह flow, लघु = लहु quickly, राघव = राहव Rāma

(iii) थ = ह मिथुन = मिहुण pair, अधुना = अहुणा now; कथा = कहा story, वितथ = वितह false, आवसथ = आवसह residence, यथा = जहा as, तथा = तहा so, पथ = पह way; रथ = रह chariot

(iv) ध = ह अधुना = अहुणा now, विरोध = विरोह obstruction, बोधि = बोहि enlightenment, मधु = महु honey मधुर = महुर sweet, बुध = बुह wise, वध = वह killing, आराधना = आराहणा worship, दधि = दहि curds

(v) फ = ह रेफ = रेह the letter, शिफा = सिहा tuft of hair.

(vi) भ = ह शोभा = सोहा beauty विभव = विहव wealth, लोभ = लोह greed, लाभ = लाह profit, नभस् = नह sky, स्वभाव = सहाव nature, प्रभु = पहु lord, प्राभृत = पाहुड gift

Except for the rare sound *ph* the change is well attested AMg more often preserves *th* than changes it to *h* This change is really the dropping of the mute with the aspirate left behind, as the aspirate in Indo Aryan was to a degree

free from the plosive The fact that the resulting [$\dot{h}$] voiced throughout even though the surd aspirates have unvoiced breath, shows that these originally changed into t voiced aspirates and all lost the plosion (as *Mathu* becoming *Madhurā*, *dakṣiṇāpatha* represented in Gr. *dachinabddês*) The earliest trace of this change may found in Sk. *pāhi* as compared to *kṛdhi*.

31. (i) Medial ट becomes ड : कट = कड mat ; विकट वियड wide ; तट = तड bank ; करट = करड temple of elephant ; पटु = पडु clever ; कोटि = कोडि crore ; कुटिल = कुि croocked ; पट = पड cloth ; जटाल = जडाल having matte hair ; भट = भड warrior ; घट = घड jar ; विटप = विडव tree प्रकटित = पयडिय exposed.

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In contrast with other surds and sonants, the prominer *and strong retroflex articulation of the cerebral series* h preserved their plosion. When they are further weakene they get a lateral explosion giving rise to *l* or *ḷ*.

32 About the use of न and ण, some convention is to followed. A convenient way would be to write initially; नाम name, नव new, नीति = णीइ policy; नेता = णे leader ; Medial न *should be cerebralised into* ण : नयन नयण = eye, अनुकूल = अणुऊल *favourable*; नमन = नमण salutatio अनेक = अणेग *many*, पतन = पडण *falling*, कनक = कणग gold वदन = वयण face; मान = माण pride. Medial ण *natural* remains ; गण group ; वीणा lute.

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the Jain writers agree Bloch expressed the opinion that initial *ṇ* and medial geminated *ṇṇ* may have become later dental *n* in western languages Moreover the graphic sign *ṇ* may represent two distinct sounds, a cerebral nasal and a nasal spirant as in Gujarātī In any case the medial sound must have been more feeble than the initial, a parallel to which can be found in the initial labial nasal *m* and its medial change into ँ

By a convention the editors write *ṇ* everywhere in purely Māhārāṣṭrī works like Setubandha, Gaudavadha etc But the practice of the Jain scribes to write initially *n* is followed in editing works in AMg and JM Jain has suggested that initial *n* became alveolar and was felt by some as dental and by others as cerebral

33 Medial single प is changed to व लोप = लोव vanishing, कोप = काव anger, उपाय = उवाय means जनपद = जणवय country, तापस = तावस ascetic, दीप = दीव lamp, पिपासा = पिवासा thirst, रूप = रूव form समीप = समीव near, पाप = पाव sin, महीपाल = महीवाल king, ताप = ताव heat, शाप = साव curse, नृपति = निवइ king

34 Medial ब becomes also व कलेबर = कलेवर body; कबल = कवल morsel, कबंध = कवध headless trunk, क्लीब = किलीव eunuch, स्तबकित = थवइय blossomed, शबर = सवर Śabara tribe, शिबिका = सिविया palanquin, शिबिर = सिविर camp

Medial *-p* must have been first voiced into *b-* and thus fallen in with original *-b-* Both were then opened into the fricative *-v* which is a voiced one and with feeble friction That *ripu* becomes *riu* and *alabu* becomes *alau* shows that before the back vowels it was a pure semi-vowel and not labio-dental fricative, which value it had before front vowels and in the initial position Herein agrees the view of the Śikṣās that in the initial position it should be pronounced heavy, in the interior of a word light and at the end very light

The confusion between *v-* and *b-* is old (Sk *vṛh-* and *bṛh-*, *bāṇd* and *vāṇd*) and the sound in many words is either given as *-b-* or *v-* making the change of *b* into *-v-* merely a case of an orthographical choice. In the modern languages the western group has preserved the distinction while the eastern languages confuse the two sounds.

35 Medial य before अ or आ will remain while before all other vowels like इ, उ etc it is dropped: काय body, माया deceit, but वायु = वाउ wind, वियोग = विओग separation.

It is hard to know whether the preservation of medial *-y-* before *a* or *ā* is a phonetic fact or a mere appearance due to the absence of graphic distinction between *y* and *-ẏ-*. The evidence of Prākrit languages like M which do not show *ẏa śruti* would suggest that *-y-* is dropped medially everywhere. The different treatment of initial *y-* and medial *-y-* is due to a difference of pronunciation from early times noted by the *Śikṣās*.

36 Medial श and ष become स: घोष = घोस sound, पशु = पसु animal, विषय = विसय country, आदेश = आएस order; दोष = दोस fault, भाषा = भासा speech, शम = सम peace; विषम = विसम uneven, राशि = रासि heap, पुरुष = पुरिस man; अनशन = अणसण fast, आकाश = आगास sky, कषाय = कसाय passion, केश = केस hair, मृषा = मुसा false, दर्शन = दंसण sight.

37 Aspiration of Medial Consonants

(i) Velars: the aspirate in the medial position usually become ह: किंकिणी = खिंखिणी small bell, *खकचर = खहयर a demi god, फलक = फलह board, स्फटिक = फलिह crystal, Pāli भ्रुका = भ्रुहा eye brow, Pāli शुनस = सुणह a dog. Rarely mediae: शृंगाटक = सिंघाडग square. The aspiration may be further softened: निकष = निघस touch-stone.

(ii) Cerebrals: the aspirate is further softened or voiced: चिपिट = चिमिढ snubbed, वट = वड Banyan tree.

(iii) Dentals the aspirate is further reduced to ह: भरत = भरह name of a king, भारत = भारह India, वसति = वसहि residence. Doubtful cases are, मातुलिंग = माहुलिंग a citron, (Pischel derives it from *माघुलिंग) वितस्ति = विहत्थि span (Pischel *वित्सत्ति)

(iv) Labials the aspirate usually remains. कच्छप = कच्छभ tortoise कपाल = कभल्ल pot sherd, स्तूप = थूभ mound; विपाशा = विभासा a river, बिंबिसार = भिंभिसार name of a king.

(v) Loss of aspirate शृंखला = सकला chain, शृंखलित = सकलिय bound, श्वांक्ष = ढंक a bird of prey.

Cf 22, 23 The supposition of a sibilant not preserved in Sanskrit is less likely for the medial aspiration The presence of an aspirate sound may have influenced the neighbouring sounds The cases must be individually explained *khimkhini khaho ara phaliha* may be due to the presence of another aspirate *bhamuha* (*muha*) *suṇaha* (*ṇaha*) *vihatthi* (*hattha*) may be due to contamination; *nighasa*, *simghadaga kacchabha thubha* may be due to the presence of a sibilant or *r* while *bharaha*, *vasahi*, may represent an older suffix *tha* found in *avasatha*

38 Spontaneous Cerebralisation

The unvoiced stops are further voiced पतति = पडइ falls पतित = पडिय fallen, पताका = पडाया banner; अवतंसक = वडिंसग crest, क्वथ् = कड to boil मेथि = मेढि prop, निषध = निसढ name of a mountain *आधाति = आढाइ honours

No reason can be given for this change The Indo-Iranian root *atati* found in Sk *atithi* Av *asti* has become *aṭati*. The influence of the Dravidian languages may be suspected

39 Dependent Cerebralisation

Mostly under the influence of a cerebral sound like *ṣ* ष, *ṛ* ऋ or *r* र a dental is often cerebralised

(i) Particularly with प्रति : प्रतिमा = पडिमा image ; प्रतिपन्न = पडिवन्न accepted ; प्रतिपाल = पडिवाल protection ; प्रतिपक्ष = पडिवक्ख enemy ; प्राभृत = पाहुड gift ; व्यापृत = वावड engaged ; वैयापृत्य = वेयावडिय help.

(ii) In most of the past passive participles containing *ṛ* ऋ : कृत = कड done ; प्रसृत = पसड spread ; मृत = मड dead ; प्रावृत = पाउड covered ; परिवृत = परिवुड surrounded ; हृत = हड taken away ; दुष्कृत = दुक्कड bad deed ; निकृति = नियडि deceit ; संस्कृति = संखडि a feast , प्रकृति = पयडि nature.

(iii) थ = ढ : प्रथम = पढम first ; पृथ्वी = पुढवी earth ; ग्रथित = गढिय attached.

(iv) Sk. has not preserved the *r* र sound ; शिथिल = सिढिल loose (srth–) , नट = नड (nrt–) ; पठ = पढ (prath–).

The cerebrals are a creation of the Indo-Aryan period and have arisen out of the primitive dentals by contact with *ž*, itself coming from *s* preceded by *i*, *u*, *ṛ* and *k*. The corresponding voiced sound *ž* which becomes *r* in Indo-Arayn produces the same result. Secondly they come from the older palatal series represented in Sanskrit by *ś*, *j* and *h* when the dental sound of their affricate nature got prominence and became cerebralised. The same tendency was greatly extended in the Prakrits where cerebralisation is a frequent and characteristic phenomenon.

40 *In a few cases the dental is not cerebralised in spite of the presence of the r* र sound. प्रतिज्ञा = पइण्णा vow ; प्रतिष्ठान = पइट्ठाण name of a city ; प्रतिष्ठित = पइट्ठिय established , प्रतिदिनं = पइदिण every day ; सम्प्रति = संपइ at *present* ; प्रति = पइ *towards*.

Except in case of the preposition *prati* the cases are due to dissimilation, the presence of a cerebral preventing the rise of another. This can be well seen in such cases as *ḍah* but *daddha*, *ḍas* but *daṭṭla* and to a certain extent the contention of Wackernagel is justified though his illustration is not to the point.

(iii) Dentals : the aspirate is further reduced to ह : भरत = भरहे name of a king , भारत = भारह India ; वसति = वसहि residence , Doubtful cases are ; मातुलिंग = माहुलिंग a citron ; (Pischel derives it from *माधुलिंग), वितस्ति = विहत्थि span (Pischel *वित्तस्ति).

(iv) Labials : the aspirate usually remains : कच्छप = कच्छभ tortoise : कपाल = कभल्ल pot sherd ; स्तूप = थूभ mound ; विपाशा = विभासा a river ; बिंबिसार = भिभिसार name of a king.

(v) Loss of aspirate. शृंखला = सकला chain ; शृंखलित = संकलिय bound ; ध्वांक्ष = ढंक a bird of prey.

Cf 22 ; 23 The supposition of a sibilant not preserved in Sanskrit is less likely for the medial aspiration The presence of an aspirate sound may have influenced the neighbouring sounds The cases must be individually explained *khimkhiṇī*, *khahoyara*, *phalila* may be due to the presence of another aspirate ; *bhamukā* (*muha*) *suṇaha* (*ṇaha*) *vihatthi* (*hattha*) may be due to contamination ; *nighasa*, *simghāḍaga*, *kacchabha*, *thūbha* may be due to the presence of a sibilant or *r*, while *bharaha*, *vasahi*, may represent an older suffix *-tha* found in *āvasatha*.

38 Spontaneous Cerebralisation

The unvoiced stops are further voiced : पतति = पडइ falls ; पतित = पडिय fallen ; पताका = पडाया banner ; अवतंसक = वडिंसग crest ; क्वथ् = कढ to boil ; सेथि = सेढि prop ; निषध = निसढ name of a mountain, *आधाति = आढाइ honours.

No reason can be given for this change The Indo-Iranian root *atati* found in Sk *atithi* Av. *asti* has become *aḍati*. The influence of the Dravidian languages may be suspected.

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(ii) In most of the past passive participles containing r ऋ : कृत = कड done, प्रसृत = पसड spread; मृत = मड dead; प्रावृत = पाउड covered; परिवृत = परिवुड surrounded; हृत = हड taken away; दुष्कृत = दुक्कड bad deed, निकृति = नियडि deceit; संस्कृति = सखडि a feast; प्रकृति = पयडि nature.

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41 Opening of Stops

All indications show that the contact of the Indo-Aryan stops was a feeble one and in favourable circumstances it is lost giving rise to a fricative or a mere voiced glottal fricative (*h*). Sanskrit and the Prakrit languages lack the unvoiced fricatives except the sibilants and therefore whenever a stop becomes a fricative it is necessarily voiced at the same time. Thus *-p-* and *b* become *-v-* and the same applies to all the following cases

(a) Opening of mutes

(i) Cerebrals ट = ळ स्फटिक = फलिह crystal पिटक = पिलग = basket कटित्र = कलित्त an armour ट = ह कुठार = कुहाड axe पिठर = पिहड a jar ड = ळ गवेडक = गवेलग ram गुड = गुल raw sugar निगड = निगल fetter एडक = एलग ram, गरुड = गरुल eagle षडस्र = छलंस having six corners षाडश = सोलस sixteen आपीड = आविल crest तडाक = तलाग pond क्रीडन = कीलण sport ताड् = ताल to beat पीडा = पीला trouble

(ii) Dentals त = ळ असित = असिल name of a sage सातवाहन = सालिवाहण title of the Āndhra kings

Doubtful is the case of *salilā* = Pāli *sarita* which may be under the influence of *salila* water

द = ळ : कदंब = कलंब a kind of tree नोल्लइ = नुदति (nudāti) pushes प्रदीपयति = पलीवेइ enkindles द्वादश = दुवालस twelve दोहद = दोहल pregnancy longing ईदृश = एलिस like this अनीदृश = अणेलिस not like this

(b) Opening of nasals ण = ळ : वेणु = वेलु bamboo न = ळ निम्ब = लिम्ब a kind of tree म = व यमुना = जउणा Jamna (from *Javunā*)

(c) Opening of sibilants श = ह : दशमुख = दहमुह Ravana, दश = दह ten ष = ह पाषाण = पाहाण stone, प्रत्यूष = पच्चूह early morning भीषण = बीहण frightful,

कार्षापण = काहावण a coin, स = ह: दिवस = दिवह day; *शासति = साहइ tells, चतुःसप्तति = चउहत्तरि 74 and other numerals

(d) The sibilants are also opened into व in द्वाषष्टि = बावट्ठि 62, त्रिसप्तति = तेवत्तरि 73 and other numerals

In case of the mutes we have to imagine that the dentals fell in with cerebrals and all were changed to a lateral sound which must have been of the same place of articulation or *ḷ* but which is written as *l* The change of a dental into the dental liquid is however, not improbable, as can be seen from Sk sandhi like *tasmāl lokāt* When *m* became *v* the latter was nasalised and we must say *javuṇā* The change of the sibilants is a normal feature found in Iranian, Greek, and particularly active in Apabhraṃśa In NIA Gujarātī and Sindhī show it to a considerable extent. H Smith, however, explains *diyaha* as the result of the contamination of *ahan* with *divasa*

42 Voicing of Consonants

क = ग अशोक = असोग a kind of tree, फलक = फलग a board, आकर = आगर mine, एक = एग one, अनेक = अणेग many कनक = कणग gold, निजक = नियग own, समकसमक = समगसमग together दारक = दारग child, लोक = लोग world; श्लोक = सिलोग fame, मरकत = मरगय emerald, श्रावक = सावग lay follower, ख = घ: आघवेइ makes known, आख्यापना = आघवणा explanation, निकष = निघस touch stone, त = द: उताहो = उदाहु or

The softening of consonants is a far wider and comprehensive change than can be thought at first sight The change of *ṭ* to *ḍ* and *ṭh* to *ḍh*, the opening of all consonants and the dropping of tenues and the change of the tenues aspirate into *h* all involve this change By its nature it is confined to the medial position In fact for the Prākrits we have to formulate the rule that all intervocalic consonants except the sibilant are voiced, and this fact differentiates between

the older Prakrits like the inscriptions of Aśoka, Pāli, the Paiśacī dialect and the Dramatic Prākrit of Aśvaghoṣa The voicing and opening of the sibilant marks the beginning of the late Prakrit, the Apabhraṁśa

The loss of implosion of the voiced consonants is taken as a special feature of the Mahārāṣṭrī Prakrit, while Śauraseni and Magadhi keep the soft sounds He teaches that some of them were also preserved in Apabhraṁśa

43 MUTES CHANGING TO THE LIQUID

(i) ड=र वेडूर्य=वेरुलिय a kind of gem बिडाल=बिराल cat.

(ii) त=र सप्तति=सत्तरि 70

(iii) द=र उदार=उराल noble, औदारिक=आरालिय pertaining to the belly एकादश=एयारह 11, द्वादश=बारह 12, सप्तदश=सत्तरस 17

(iv) द=र ईदश=एरिस like this, अस्मादश=अम्हारिस like us, सदृक्=सरि like

The cases under (iv) are doubtful Wackernagel has pointed out that *tarisa* agrees with Gr *teliskos* and Bloch has noted the survival of *tadṛśa* in NIA *taisa* *Biḍala* is thought to be of Dravidian origin

Cf 41a The question involved in these two rules is extremely difficult to decide on account of the fact that the usual orthography does not give the proper sounds We have evidence to suppose that *l* represents both dental *l* and cerebral *ḷ* (Sk *dohada*, Pāli *dohala*, Pkt *dohala*) and it is probable that *r* also represents a cerebral sound as defined by Paṇini and effecting the cerebralisation of the following *n* and a dental one found in the eastern languages. When the cerebrals change into the liquids, they would naturally represent the cerebral values of these two But when dentals become liquids, it is not possible to ascertain which sounds they represent unless some form containing a cerebral sound of that word is available

44 INTERCHANGE OF LIQUIDS

(i) र = ल : चरण = चलण foot ; करण = कलुण pitiable ; सुकुमार = सुगुमाल tender ; परिखा = फलिहा ditch ; मुखर = मुहल talkative ; अंतरिक्ष = अतलिक्ख sky ; पर्यन्त = पलियन्त border ; दरिद्र = दलिद्द poor.

(ii) ल = र : किल = किर indeed ; शाल्मली = सामरी a kind of tree.

It is probable that the preference given to the one or the other liquid may mark a dialectal feature Like the ancient Iranian the dialect of RV. shows a marked inclination towards *r*, while classical Sanskrit appears to show *l* (*rih-lih-*, *raghu*, *laghu-*, *rap lap-*). In the MIA the eastern languages show *l* in place of *r* and therefore this change is called a Magadhism Grierson suggests that probably the writing of *l* in east is to represent the dental sound of *r*. Some of these changes, Bloch is inclined to explain as dissimilation of the cerebrals (*karuna*) or contamination (*calana* , *cal-* to walk)

45 INTERCHANGE OF SEMI-VOWELS

(i) य = व : पर्याय = पज्जव modification , त्रयस्त्रिंशत् = तावत्तीसा 33 , आयुष्मान् = आउसो long lived one, Pāli, *āvuso*.

(ii) व = य अवट = अयड well ; दिवस = दियह day ; लावण्य = लायण्ण beauty.

Cases of this interchange are more in Pāli On the whole the changes are not outside the pale of doubt As both the semivowels are liable to fall out and both are used to avoid hiatus, it is impossible to decide the cases with the very few examples known

46 THE V-ŚRUTI

(i) क = व : यूका = जूवा louse ; स्तोक = थोव little ; द्विकार्ध = दिवड्ढ one and one half.

(ii) ग = व : युगल = जुवल pair.

(iii) त = व : प्रद्योतित = पज्जोविय lighted ; द = व : रुदती = रोवइ weeps.

Pāli and Ap. *suva* = *śuka*, Marāṭhī *kāvaḷā* = *kāka* make it probable that the sound *v* may have been used as a glide as in case of *y*. Pischel explains *ujjova* from *dyu-* and *rova* from *ru*.

47 A FRICATIVE BECOMING A STOP

(i) व = म : द्राविडी = दमिली The Tamil script ; वैश्रवण = वेसमण a god ; *भ्रुवुका = भमुहा eye-brow.

(ii) प = म : आपीड = आमेल crest, कुणप = कुणिम dead body, नीप = नीम a kind of tree, मणाप = Pāli मनाप delightful ; वनीपक = वणीमग a beggar ; विटप = विडिम a tree ; सुमिण = Pāli सुपिन dream.

(iii) व = म : कबंध = कमंध a headless trunk.

The change in case of (ii) and (iii) must have been due to the interchange between *m* and *v* or *ṽ* which, in turn, came from *p* and *b*.

48 SURVIVAL OF PRE-SANSKRIT SOUNDS

(i) ग for Sk. ज : अब्भिंगेइ = *अभ्यंगति bathes निरंगण = निरंजन free from blame.

(ii) भ for Sk. ह : निभेलण = निहेलन house; वेभार = वैहार name of a mountain ; वुब्भइ = उह्यते carried away ; लिब्भइ = लिह्यते is licked.

(ii) घ for Sk. ह : संघयण = संहनन build.

(iv) After nasal an aspirated sonant stands for Sk. ह : चिन्ध = चिन्ह sign ; बंभण = ब्राह्मण a Brahmin.

In the last case the change is due to the opening of the mouth after the nasal passage is closed instead of opening

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It is probable that the preference given to the one or the other liquid may mark a dialectal feature Like the ancient Iranian the dialect of RV shows a marked inclination towards *r* while classical Sanskrit appears to show *l* (*rih-lih raghu laghu rap lap*) In the MIA the eastern languages show *l* in place of *r* and therefore this change is called a Magadhism Grierson suggests that probably the writing of *l* in east is to represent the dental sound of *r* Some of these changes Bloch is inclined to explain as dissimilation of the cerebrals (*karuṇa*) or contamination (*calaṇa cal* to walk)

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परिषद् = परिसा assembly) नभस् = नह sky , दामन् = दाम garland , शिरस् = सिर head

52 Final न् and म् become अनुस्वार भगवन् = भयवं O venerable one , पचन् = पयं cooking , अस्मिन् = अंसि in this , इदानीम् = इयाणिं now, कुर्वन् = कुव्वं doing *यतन् = जयं exerting.

Other consonants become अनुस्वार by analogy मनाक् = मणं slightly , साक्षात् = सक्खं actually सकृत् = सइं once , सम्यक् = सम्मं properly प्रातस् = पायं in the morning

53 THEMATISATION OF NOUNS

As consonantal themes are not allowed in the language all such themes are made vowel ending by adding a vowel (a) अ in case of Masculine nouns शरद् = सरओ autumn , भिषक् = भिसओ physician प्रावृष् = पाउसो rainy season मरुत् = मरुओ wind , (b) आ or ई in case of Feminine nouns , सरित् = सरिआ river संपद् = संपया wealth , दिक् = दिसा direction , क्षुध् = छुहा hunger , वाक् = वाया words, धुर् = धुरा yoke , ककुभ् = कउहा quarter , आपद् = आवई difficulty

This is in fact the result of a tendency, widespread and operative even in Sanskrit in the whole field of grammar by which a thematic form is preferred as a base to an athematic one (*pad*, *pāda* , *mas masa* , *harit*, *harita* , *id*, *ida* , *kṣap*, *kṣapa*)

Ex 1 (18—27) Give Ardha Māgadhī words for शूर a hero, शरीर the body, याम a period of time, यामि I go, योगिन् an ascetic, भव be, पनस bread fruit, यथाजात as born, श्याम black, शुचि pure, शोक grief

Ex 2 Give AMg words for शंका doubt, शिलातल slab of stone, यथाछंद according to one's will, यथाख्यात as told, संयत self controlled, यामिनी night, योगक्षेम welfare, युद्ध fight, चित्रफलक picture, सफल fruitful

Ex. 3. (28—36) Give AMg. words for: देश country, नगरी town, निरोध obstruction, सभा assembly, विकार change, नेमि rim, तटी bank, कठिन hard, मालती Jasmine flower, वायस crow.

Ex. 4. Give Sk. words for: मइ intelligence, नई river, किवा compassion, बहुविह manifold, हरिय green, तव penance, महुयर bee, पायाल underground world, अणिल wind, अणल fire.

Ex. 5. Give AMg. words for and state the rules by which the changes happen: सयोग union, लोक people, लोचन eye, यज्ञ sacrifice, यूथ herd, विदूषक jester, विरूप deformed, आशा desire, आधार support, यथानाम according to name, विपुल abundant, आकार form.

Ex. 6. (37—49) Give AMg. words for: पाक cooked food, मूक dumb, कुरर osprey, विदारण tearing, काक crow, सेवक servant, दिवस day, प्रतीहार door-keeper, प्रतिकार opposition.

Ex. 7. (50—53) Give AMg. words for: जानन knowing, शशिन् the moon, शिखरिन् mountain, नामन् name, योगिन् *ascetic,* तपस् *penance,* तेजस् *lustre,* मनस् *mind,* रजस् dust, वचस् word.

doubled by adding before them the first and the third letter of the same Vargas Thus ख is doubled by adding क before it क्ख, similarly the double of घ = ग्घ, छ = च्छ, झ = ज्झ, ठ = ट्ठ ढ = ड्ढ थ = त्थ, ध = द्ध, फ = प्फ, भ = ब्भ In all other causes the same consonant is added Thus क is doubled by adding क = क्क, ग = ग्ग, स = स्स न = न्न ल = ल्ल, व = व्व In the following words if र् occurring in the conjuncts is dropped the remaining members will be doubled as follows मूर्ख = मुक्ख a fool अर्घ = अग्घ offering; मूर्च्छा = मुच्छा swoon, निर्झर = निज्झर book, अर्थ = अत्थ wealth, अर्ध = अद्ध half अभ्र = अब्भ cloud, but सर्व = सव्व all पुत्र = पुत्त son

57 DROPPING OF ONE MEMBER Of the two members of a conjunct one specific member is to be dropped and the remaining member is to be doubled Which member is to be dropped is determined according to the following rules

The treatment of the conjuncts is one of the difficult problems of Prakrit phonology Hemacandra arranges the words in the order so as to give the conjuncts *kk*, *kkh* *gg* etc in their Prakrit substitutes His general treatment consists in laying down the three rules (i) *k* *g* *ṭ*, *ḍ*, *t*, *d*, *p* *ś*, *ṣ*, *s* as the first member (ii) *m* *n* *y* as the second member and (iii) *l* *v* *r* as both members are to be dropped This leaves many exceptions and he is forced to add a large number of special rules Pischel s treatment is more scientific His rule may be stated as the stronger member assimilates the weaker and among equals the second assimilates the first assimilation being regressive The consonants according to decreasing strength are (i) mutes (ii) nasals and (iii) *l*, *s*, *v* *y*, *r* in order

For the sake of clarity and exhaustiveness we classify the consonants into six groups as (1) mutes comprising the unvoiced (*t*) and voiced stops (*d*) and their aspirates (*th*, *dh*) of the five classes (2) the five nasals (3) two semi vowels (4) two liquids (5) the three sibilants and (6) the aspirate (*h*)

and its unvoiced form (*visarga*) Their combinations sho
give 36 groups but in reality many groups are not possibl

The basic principle of the strength of a consonant assimilation is its definiteness of contact and not sonority It is thus that the mutes are the strongest a the semi vowels the weakest The labio dental nature makes it stronger, while the clear contact of *l* makes it s stronger This will explain why *v* and *y*, *l* and *r* beh differently in groups.

GROUPS WITH MUTES

58 Only hard and soft consonants can form conjunc among themselves A soft consonant cannot form a gro with a hard one and vice versa In these groups the as milation is regressive *i e* the second member preva over the first The aspiration, if present remains at t end of the group

The earliest trace of such an assimilation is to be fou in the voicing of the stop when followed by a voiced st (Sk *tat* + *bhavati* = *tadbhavati*) Later on the first lost distinct articulation though preserving its time and voi (Sk *uccā* from *ut* cf Av *uščа majj* from **madj*) T aspiration if present in the group is thrown at the end such cases as Sk *budh* + *ta* = *buddha*

59 Surd + surd = second surd doubled मुक्त = ‍ free , रक्त = रत्त red , षट्क = छक्क a group of six , षट्पद = छप bee , युक्त = जुत्त proper , आसक्त = आसत्त attached , भक्ति भत्ति devotion , उत्कंठा = उक्कंठा eagerness , बलात्कार = बलक्क force , उत्पल = उप्पल lotus , सत्पुरुष = सप्पुरिस good mar सुप्त = सुत्त slept , सल्प्त = सलत्त spoken

60 Surd + aspirited surd = second doubled रिक्थ रित्थ wealth , सिक्थ = सित्थ sling , उत्खात = उक्खय dug up.

61 Sonant + sonant = second doubled : खड्ग = खग्ग sword , षड्जीव = छज्जीव six groups of living beings ; पुद्गल = पोग्गल matter ; कुब्ज = खुज्ज dwarf ; उद्गम = उग्गम origin ; बुद्बुद = बुब्बुय bubble ; शब्द = सद्द sound.

62 Sonant + sonant aspirate = second doubled : दुग्ध = दुद्ध milk ; स्निग्ध = सिणिद्ध glossy ; मुग्ध = मुद्ध simple ; आरब्ध = आरद्ध begun; लुब्धक = लुद्धग greedy ; सद्भाव = सब्भाव intention ; समुद्घात = समुग्घाय spreading up.

63 MUTES AND NASALS

A. M u t e + n a s a l, the assimilation is progressive i. e. the mute assimilates the nasal which forms the second member. The only nasals are न and म.

(i) न assimilated . नग्न = नग्ग naked ; पत्नी = पत्ती wife , अग्नि = अग्गि fire , प्रयत्न = पयत्त effort ; विघ्न = विग्घ trouble.

(ii) म assimilated : युग्म = युग्ग pair ; लक्ष्मण = लक्खण Laksmana.

64 The conjunct ज्ञ becomes न्न : यज्ञ = जन्न sacrifice ; विज्ञ = विन्न knower , मनोज्ञ = मणुन्न charming ; आशुप्रज्ञ = आसुपन्न of quick intelligence ; प्रज्ञा = पन्ना knowledge.

The conjunct *jñ* gives in Pāli *ññ* (*prajñā* = *paññā*) by a regressive assimilation. The change to *ṇṇ* or *nn*, however, is due to the survival of the older pronunciation of the palatal sonant. Sanskrit *j* comes from I-E palatal sonant stop *ǵ* and was pronounced as *dž*. When the sound became implosive being followed by another sound, the first element of the affricate, the dental stop became prominent and was assimilated to *n* or *ṇ* That it should be a cerebral sound is seen from *viś* = *viṭ*, *ājñā* = *āṇā*. That the two elements of the group *jñ* were movable is seen in Sanskrit *jānāti* and the later pronunciation of it as *dny*.

65 There are, however, a few cases of a different treatment of the group mute + nasal : रुक्म = रुप्प gold ; रुक्मिणी = रुप्पिणी Rukminī , आत्मन् = अप्पा self (also अत्ता) ; अध्यात्म = अज्झप्प thought , पद्म = पोम्म lotus (also पउम) ; छद्म = छम्म imperfect knowledge (also छउम)

The earlier stage of this change is given by the inscription of Aśoka at Girnār *ātpa* for *ātman* So it is clear that the stop has first unvoiced the nasal and then the second stop has assimilated the first. A similar change is found in Aś *catpāro* (*catvārah*) *bāravaī* (*dvāravatī* = **dbāravatī*). In case of *pomma*, *chamma*, it appears that the forms with anaptyxis were later contracted

66 B Nasal + Mute If the nasal and the mute belong to the same class they are unchanged. कण्ठ throat ; वृन्त = विन्त stalk, शान्त = सन्त calm , जम्बु = जम्बु Jambu.

In writing we often find Anusvāra written for the nasal and the grammarians allow both In pronunciation, however, there is no difference In AMg *hanti* has become *handi* In the derivative numerals of *pañca* it becomes *paṇṇa* as in Pāli, *paṇṇarasa* (15) *chappaṇṇa* (56) The change remains obscure

67 MUTES AND SEMI VOWELS

Historically the semi vowels represent the forms of vowels before another vowel cf *i mah* 'we go' but *y anti* 'they go', *sunu-mah* but *sunv anti* Naturally there cannot be a conjunct of a semi vowel followed by a mute as it will immediately revert to its vowel nature There will be only groups of mutes followed by the semi vowels *y* and *v* In all such cases the assimilation will be progressive

68 Groups with य · वाक्य = वक्क word ; सौख्य = सोक्ख happiness , वैराग्य = वेरग्ग = aversion , राज्य = रज्ज kingdom ; इभ्य = इब्भ rich man ; योग्य = जोग्ग proper, नाट्य = नट्ट drama; व्याख्यान = वक्खाण explanation , पूज्य = पुज्ज honourable ;

शाक्य = सक्क name of a tribe, अभ्यतर = अब्भतर inside, उच्यते = उच्चइ is said, आख्याति = अक्खाइ explains

69 Groups with व पक्व = पिक्क ripe, प्रज्वलित = पजलिय burning, चत्वारि = चत्तारि four, देवत्व = देवत्त godhood, द्वार = दार door, द्विज = दिय bird, जंबुद्वीप = जंबुद्दीव Jambu-dvīpa, सत्व = सत्त being उज्ज्वल = उज्जल bright

The prefix *ud* followed by *v*, however, makes an exception *udvigna* = *uvvigga* dejected, *udvahati* = *uvvahai* marries *udvartana* = *uvvattana* turning up Similar is the case with *ṣadviṃśati* = *chavvīsam* The labio dental nature of *v(a)* and *v(i)* with a contact of the teeth with the upper lip explains the change

70 PALATALISATION If the conjunct is made up of the तवर्ग and य or to a limited extent व, चवर्ग takes the place of the तवर्ग

A Groups with य त्य = च · सत्य = सच्च true, नित्य = निच्च always, प्रत्यय = पच्चय confidence, कृत्य = किच्च duty, अत्यत = अच्चत very much, आधिपत्य = आहेवच्च lordship, प्रेत्य = पेच्च in the next life, वैयावृत्य = वेयावच्च help, त्यजति = चयइ abandons, थ्य = च्छ, पथ्य = पच्छ wholesome, मिथ्या = मिच्छा false, तथ्य = तच्छ true, रथ्या = रच्छा street, नैपथ्य = नेवच्छ dress, द्य = ज्ज अद्य = अज्ज to day, मद्य = मज्ज wine, अवद्य = अवज्ज sin, वैद्य = वेज्ज physician, खाद्य = खज्ज eatables, विद्या = विज्जा science, ध्य = ज्झ वध्य = वज्झ to be killed, उपाध्याय = उवज्झाय teacher, स्वाध्याय = सज्झाय study, अध्यवसाय = अज्झवसाय resolution ध्यात = झाय meditated, मध्य = मज्झ middle

A few exceptional cases are *pratyekabuddha* = *patteya-buddha* *tathya* = *tacca* which may be in reality *tatva*

B Groups with व · त्व = च्च चत्वर = चच्चर square, कृत्वा = किच्चा having done, श्रुत्वा = सोच्चा hearing, भुक्त्वा = भोच्चा having enjoyed, द्व = ज्ज, विद्वान् = विज्ज wise, ध्व = ज्झ,

सुध्वा = वुज्झा knowing · साध्वस = सज्झस fear, ध्वज = झय banner

There are some cases like *dve* = *be*, two, *dvādaśa* = *bāraha* twelve, *dvāravatī* = *baravaī*, *ūrdhva* = *ubbha* upright, which show that the stop first changed the semi-vowel *v*, already partially having the contact, into the voiced stop *b*, which was followed by the usual assimilation

This law of palatalisation is due to the fact that the dental pronounced with the spread tip of the tongue against the root of the teeth could easily be carried over to the position of *y* made by pressing the two edges of the tongue to the palate and leaving the central part for a narrow aperture for the air to escape The resulting sound is an affricate as are Sanskrit palatals The case of *v* is difficult to explain Pischel supposes that the semi-vowel first became *y*

71 MUTES AND LIQUIDS

A When the mute is followed by a liquid र or ल, the mute assimilates it and the assimilation is progressive

(i) Groups with र चक्र = चक्क wheel, न्यग्रोध = नग्गोह banyan tree आघ्राति = अग्घाइ smells वज्र = वज्ज thunderbolt, सुप्रभ = सुप्पह name of a prophet 'of good lustre', अभ्र = अब्भ cloud पुत्र = पुत्त son, शूद्र = सुद्द low caste man, चित्र = चित्त picture, पत्र = पत्त leaf, भद्र = भद्द good, समुद्र = समुद्द ocean उग्र = उग्ग terrible

(ii) Groups with ल शुक्ल = सुक्क white, विक्लव = विक्कव trouble, म्लेच्छ = मेच्छ barbarian, प्लु = पव to swim, क्लीब = कीव eunuch

72 CEREBRALISATION The र as a second member changes the preceding dental into a cerebral in few cases क्षुद्रक = खुड्डग young, छिद्र = छिड्ड hole

73 In a number of adverbs त्र apparently becomes

त्थ कुत्र = कत्थ where, यत्र = जत्थ where, तत्र = तत्थ there; सर्वत्र = सव्वत्थ everywhere, अत्र = एत्थ here

Pischel derives *ettha* from Vedic *ittha* and naturally all other adverbs are traced to such a suffix *-itthā*. Geiger traces the word to **itra* Av *ithra*. The change of *tra* to *ttha* must have been under the influence of *-ttha* coming from Sk. *-stha*.

As pointed out by Meillet the Sanskrit orthography of a mute + a semi vowel or a liquid does not give the real pronunciation of the word. Sk. *aśvah* is represented in Gr. by *híppos* and *madhyah* by *méssos* where all the words have the first syllable closed. As a Sanskrit word can begin with the group *tr* (*trih*, *trayastva*) the second syllable must begin with *tr* in *putra* and if the first is also a closed syllable it must end with *t* with the result that we get gemination of the stop *t* and the word is pronounced as *put/trah* becoming in Prākrit *putto*.

74 B. Liquid followed by the mute. The assimilation is regressive and the mute assimilates the liquid र or ल.

(i) Groups with र तर्क = तक्क reasoning, अर्क = अक्क sun, मूर्ख = मुक्ख fool, वर्ग = वग्ग group, मार्ग = मग्ग way, अर्घ्य = अग्घ offering, अर्चा = अच्चा worship, कूर्च = कुच्च brush; मूर्च्छा = मुच्छा swoon, आर्जव = अज्जव straightforwardness, वर्जन = वज्जण avoiding, मुहूर्त = मुहुत्त moment, अर्थ = अत्थ wealth. दर्दुर = दद्दुर frog, मूर्धन् = मुद्धा head, सर्प = सप्प serpent, कर्बट = कब्बड a village, अर्भक = अब्भग child.

(ii) Very frequently the र preceding the dental cerebralises it. आर्त = अट्ट troubled, नर्तक = नट्टग dancer, वर्तते = वट्टइ exists, गर्ता = गड्डा ditch, चक्रवर्तिन् = चक्कवट्टि sovereign king, अर्थ = अट्ठ purpose, चतुर्थ = चउट्ठ fourth, अर्ध = अड्ढ half, वर्धते = वड्ढइ grows.

The cerebralising effect of *r*, which was visible even in RV. (*kaṭa* and *karta*, *vikaṭa* from *vikṛta*) becomes very wide spread in Middle Indian, though nothing like constant and uniform.

(ii) Groups with ल : अल्प = अप्प little ; शिल्प = सिप्प craft किल्बिष = किब्बिस wretched ; प्रगल्भ = पगब्भ developed ; कल्प = कप्प period of time ; विकल्प = वियप्प doubt ; वल्गु = वग्गु boasts.

The syllabic division of these groups must have been *ark kah* which became *akko*.

75 Mutes and Sibilants

A. Mute followed by a sibilant. Except for क्ष such groups as त्स and प्स become च्छ.

(ii) प्स = च्छ : जुगुप्सा = दुगुच्छा disgust ; लिप्सु = लिच्छु longing for, अप्सरस् = अच्छरा divine damsel.

76 In a number of cases, however, a mute followed by a sibilant shows a regressive assimilation, i e. the sibilant prevails over the mute. उच्छ्रित = उस्सिय raised; उच्छुल्क = उस्सुक free from tax, उच्छ्वास = उस्सास breathing; उत्सर्ग = उस्सग्ग rule, उत्सेध = उस्सेह height, उत्सुक = उस्सुय eager, उत्सव = उस्सव festival, षट्शत = छस्सय six hundred.

' The reason for this change is to be found in the fact that the speaker was conscious of the compound nature of the word, the first being a prefix or an independent word. Dr. Varma suggests that the mute became a fricative by the force of the succeeding fricative

77 Changes of *kṣ* This sound group is a complex phenomenon and gives in Prākrit च्छ, क्ख, झ and च

(i) क्ष = च्छ : क्षण = छण festival; क्षुधा = छुहा hunger, अक्षि = अच्छि eye ; मक्षिका = मच्छिगा fly; वृक्ष = वच्छ tree, तक्षक = तच्छग carpenter.

(ii) क्ष = क्ख . क्षत्रिय = खत्तिय man of warrrior caste ; क्षीर = खीर milk, क्षुद्र = खुड्ड small ; शिक्ष् = सिक्ख to teach; दक्षिण = दक्खिण south ; राक्षस = रक्खस demon.

In few cases this *kkh* is further changed *h* : *īkṣā* = *īhā* investigation, *rūkṣa* = *lūha* harsh; *dakṣiṇa* = *dāhiṇa* = south ; *śaikṣa* = *seha* pupil. Sometimes the same word may show both *cch* and *kkh* as in AMg. *ikṣu* = *ikkhu*, *ucchu* sugar-cane ; *kukṣi* = *kucchi*, *kukkhi* womb, *kṣāra* = *chāra*, *khāra* ashes, acid.

(iii) क्ष = झ : क्षरति = झरइ to flow ; क्षाम = झाम emasculated; क्षीयते = झिज्जइ is weakened.

(iv) क्ष = च : क्षुल्ल = चुल्ल younger ; क्षुल्लपिता = चुल्लपिया uncle.

Historically the sound group *kṣ* of Indo-Aryan represents

a number of sounds In the first place it represents the I-E. sonant aspirates of the labio velar and palatal articulation followed by *s* i e **gh* + *s* (= Av γž) **ĝh* + *s* (= Av ž), in which cases it is represented by AMg *jh* In the second place it represents the I-E **ks* (= Av *s*) which according to Pischel correspods to AMg *cch*, and thirdly I E **qs* (= Av χ*s*) which becomes in AMg *kkh* On account of disagreement between Av and Pkt the last two equations cannot be accepted cf *dakkhina* Av *dašina* A difference of meaning has developed in *chana* festival, *khana* moment, *chamā* earth, *khamā* forbearance

78 Sibilant followed by mute Generally the mute assimilates the sibilant but it in turn aspirates the mute. So श्च = च्छ ष्क = क्ख, ष्ट = ट्ठ ष्प = प्फ, स्क = क्ख, स्त = त्थ, स्प = प्फ

In all these cases it is clear that the sibilant is opened into the aspirate which goes to the end of the group as usual.

(i) Sibilant श आश्चर्य = अच्छेर wonder, पश्चात् = पच्छा afterwards, पश्चिम = पच्छिम west प्रायश्चित्त = पच्छित्त expiation; निश्चय = निच्छय resolution, वृश्चिक = विच्छुय scorpion

(ii) Sibilant ष पुष्कर = पोक्खर lotus, निष्क्रमण = निक्खमण going out निष्क = निक्ख gold दुष्ट = दुट्ठ wicked, लेष्टु = लेट्ठु log of earth काष्ट = कट्ठ log of wood, पृष्ट = पुट्ठ back, दृष्टि = दिट्ठि view पुष्प = पुप्फ flower, निष्फल = निप्फल fruitless

(iii) Sibilant स स्कंध = खंध shoulder, तिरस्कार = तिरक्खार insult, संस्कृति = सखडि feast हस्त = हत्थ hand, विस्तार = वित्थार expanse प्रस्तर = पत्थर stone हस्तिन् = हत्थि elephant; अवस्था = अवत्था condition मध्यस्थ = मज्झत्थ impartial, अगारस्थ = गारत्थ householder, स्पर्श = फास touch, वनस्पति = वणप्फइ plant, स्फटिक = फलिह crystal

In some cases *s* cerebralises the following dental *asthi* = *aṭṭhi*, *adhastāt* = *heṭṭhā* (?) **sthāti* = *ṭhāi*, *upasthita* = *uvaṭṭhiya*

79 In a number of cases, the aspiration of the surviving mute is absent.

(i) With श : निश्चल = निच्चल motionless ; दुश्चरित = दुच्चरिय bad act , तपश्चरण = तवच्चरण penance.

With ष : चतुष्क = चउक्क square ; शुष्क = सुक्क dry ; निष्कारण = निक्कारण without reason ; दुष्कर = दुक्कर difficult ; निष्कृप = निक्किव cruel ; इष्टका = इट्टगा brick ; चतुष्पद = चउप्पय animal ; निष्पाप = निप्पाव sinless, दुष्प्रेक्ष्य = दुप्पेच्छ difficult to observe.

(ii) With स : नमस्कार = नमोक्कार salutation ; तस्कर = तक्कर thief ; संस्कृत = सक्कय polished , दुस्तर = दुत्तर difficult to cross ; समस्त = समत्त all ; परस्पर = परोप्पर each other.

This two-fold treatment of the group of a sibilant and a mute is difficult to explain (*hasta* = *hattha*, *dustara* = *duttara*). It is probable that while in case of *hasta* the division of the syllable was *hast/ta* where the fricative and the mute were found in the same syllable, it may have been in case of *dustara* as *dus/tara* probably helped by the consciousness of the etymology. In such a case, as the sibilant was in another syllable, it failed to aspirate the following mute though the preceding syllable was kept close. Dr. Varma, however, is not inclined to accept such a division

80 When the visarga is followed by a mute the mute assimilates it. दुःख = दुक्ख misery अंतःकरण = अंतक्करण heart.

Groups with nasals

81 In case of न and ण, when conjuct, ण्ण should be written when Sanskrit contains ण ; अरण्य = रण्ण forest ; पुण्य = पुण्ण merit ; जीर्ण = जुण्ण old ; पूर्ण = पुण्ण full ; तीर्ण = तिण्ण crossed; चूर्ण = चुण्ण crushed. In all other cases न्न should be written : किन्नर a divine being ; कन्या = कन्ना

daughter, प्रतिज्ञा = पइण्णा vow, दत्त = दिन्न given, विज्ञ = विन्नु knower

Some grammarians (Vararuci) enjoin only *ṇṇ* while others (Hemacandra) allow both *nn* and *ṇṇ* in all cases The writing of *ṇṇ* is preferred in purely *Māhārāṣṭrī* works The Jain Mss show a preference for *nn* as they do in case of initial *n* Thus they would write *ranna*, *tinna* etc In general the medial double consonants in Prākrit are of the same type as initial single consonants and stand in contrast with medial single consonants which are weaker This is seen in the further development of the double stops into single one in Modern languages and in case of *ṇṇ* the result is *n*

82 As a result of AMg phonology if two nasals of different classes come together the first becomes anusvāra षण्मास = छमास six months, पराङ्मुख = परंमुह averse पङ्क्ति = पंति row, also before a stop of a different class वन्ध्य = वंझ unfruitful विन्ध्य = विंझ name of a mountain, सन्ध्या = संझा evening

The anusvāra may be replaced by a parasavarṇa and one may write *chammāsa*, *panti* etc The difference is purely orthographical and the sound remains the same

83 In conjunct of न and म the assimilation is regressive. उन्मूल = उम्मूल from the roots, जन्मन् = जम्म brith; उन्मुख उम्मुह facing upwards, मन्मथ = वम्मह cupid, निम्नगा = निन्नगा river, निम्न = निन्न low, प्रद्युम्न = पज्जुन्न Pradyumna.

84 Nasals and Semi-vowels

All the three nasals ण, न, म assimilate both य and व.

(i) With ण. हिरण्य = हिरण्ण gold, पिण्याक = पिण्णाग oil cake; पण्य = पण्ण merchandise, पुण्य = पुण्ण merit

(ii) With न: अन्य = अन्न another, कन्या = कन्ना girl; सैन्य =

सेन्न army, मन्यु = मन्तु anger; धन्य = धन्न fortunate धान्य = धन्य corn शून्य = सुन्न zero अन्वेषण = अन्नेसण search

(iii) With म सौम्य = सोम्म docile रम्य = रम्म charming; क्राम्यति = किलिम्मइ fades ताम्यति = तम्मइ languishes

85 NASALS AND LIQUIDS

A Nasal followed by a liquid Initially the nasal assimilates the liquid म्रक्षयति = मक्खेइ anoints, म्लेच्छ = मेच्छ barbarian Medially a glide mostly ब, is developed which assimilates the following liquid आम्र = अम्ब mango, ताम्र = तम्ब red आम्ल = अम्ब (also अंबिल) acid

The physiological explanation of the glide is obvious. In pronouncing *amra* the speaker has to cut off the nasal passage and pronounce *r* at the same time with the simultaneous opening of the contact In fact he cuts off the nasal passage earlier and instead of the sound *r* breaks the plosion with the result that he pronounces *mb*

B Liquid followed by a nasal The nasal assimilates the liquid and the assimilation is regressive.

(i) with र कर्ण = कण्ण ear पर्ण = पण्ण leaf, ऊर्मि = उम्मि wave, कर्मन् = कम्म act धर्म = धम्म religion

(ii) with ल कुल्माष = कुम्मास beans गुल्म = गुम्म bush, वल्मीक = वम्मिय ant hill

86 NASALS AND SIBILANTS

If the sibilant follows, the nasal becomes anusvāra in Sanskrit itself If the nasal follows, groups of न and ण give us ण्ह and groups of म give us म्ह

(i) स्न = ण्ह प्रश्न = पण्ह question अश्नाति = अण्हाइ eats

(ii) ष्ण = ण्ह उष्ण = उण्ह hot कृष्ण = कण्ह black, विष्णु = विण्हु name of a god, उष्णीष = उण्हीस head dress, वृष्णि = वण्हि name of the tribe

(iii) स्न = ण्ह : स्नात = ण्हाय bathed, प्रस्नुत = पण्हुय flowing.

(iv) श्म = म्ह : श्मश्रु = मसु beard, काश्मीर = कम्हीर Kāshmīr.

(v) ष्म = म्ह : ग्रीष्म = गिम्ह summer, युष्मादृश = तुम्हारिस like you, ऊष्मा = उम्हा heat

(vi) स्म = म्ह स्म = म्हो we are, अस्मादृश = अम्हारिस like us, विस्मय = विम्हय wonder.

The sibilant is opened and aspirates the following nasal giving us *nh* and *mh* Conjuncts of three consonants give us the same result *ślakṣna* = *sanha*, *pakṣman* = *pamha*; *jyotsna* = *jonhā*, *tīkṣṇa* = *tinha* *mh* may further become anusvara and *bh*, *śleṣman* = *sembha*, *samsmarati* = *sambharai* In few cases the nasal remains unaspirated: *sneha* = *neha*, *nisneha* = *ninneha* Rarely the nasal may be assimilated by the sibilant *raśmi* = *rassi*, *śmaśāna* = *susāna* *bhasman* = *bhāsa*

87 Nasal and Aspirate

Sanskrit groups of ह् followed by the nasals interchange places in AMg. अपराह्ण = अवरण्ह latter part of the day; मध्याह्न = मज्झण्ह noon, गृह्णाति = गेण्हइ takes, वह्नि = वण्हि fire, ब्राह्मण = बम्हण Brahmin

GROUPS WITH SEMI-VOWELS

88 Among semi-vowels य्य becomes ज्ज and व्य becomes व्व : शय्या = सेज्जा bed, काव्य = कव्व poetry, हव्य = हव्व oblation, कर्तव्य = कायव्व duty, व्यय = वय loss, व्याल = वाल elephant, व्यापृत = वावड engaged, व्याकरण = वागरण explanation.

The change of *yy* to *jj* is related to the change of *y* to *j* in the initial position as we have seen that a double consonant in the middle corresponds to a single consonant at the beginning That a conjunct like *vy* is possible is due to the contact present in *v* which naturally assimilates the weakest *y*.

89 SEMI VOWELS AND LIQUIDS

A Semi vowel followed by a liquid The only possible group is *vr* व्र which shows progressive assimilation व्रीहि = वीहि rice तीव्र = तिव्व sharp, परिव्राजक = परिव्वायग a monk

B Liquid followed by a semi vowel

(i) Groups with य show variety of treatment र्य becomes ज्ज सूर्य = सुज्ज sun कार्य = कज्ज duty, मर्यादा = मज्जाया limit आर्य = अज्ज noble

(ii) ल assimilates य मूल्य = मोल्ल value कल्य = कल्ल welfare, पल्योपम = पल्लोवम a measure of time

In a number of cases *ry* shows a different treatment *Y* is dropped and *r* alone remains when the preceding vowel is long *surya* = *sura* *turya* = *tura* *dhairya* = *dhira* *tiryate* = *tirai* *puryate* = *purai*, *jiryate* = *jirai* A similar case may be found in *daśarna* = *dasara* In spite of the Sanskrit grammarians it appears that *r* was capable of lengthening which, by its nature consisted in a series of taps which made it survive at the cost of the other consonant

(iii) व assimilates र सर्व = सव्व all, पर्वत = पव्वय mountain गर्व = गव्व pride, पर्वन् = पव्व joint

(iv) ल assimilates व पल्वल = पल्लल pond, बिल्व = बिल्ल kind of leaf, गल्वर्क = गल्लक्क kind of jewel

90 SEMI VOWELS AND SIBILANTS

The semi vowel, which can form only the second member, is assimilated to the sibilant

(i) Groups with श अवश्य = अवस्सं necessarily नश्यति = नस्सइ vanishes, वैश्य = वइस्स a merchant, अश्व = आस horse, पार्श्व = पास side, उच्छ्वसिति = उस्ससइ breathes श्वापद = सावय beast of prey

(ii) Groups with ष आरुष्य = आरुस्स angrily, मनुष्य = मणुस्स man, शिष्य = सिस्स pupil, भविष्यति = भविस्सइ will happen, पितृष्वसा = पिउस्सिया aunt

(iii) Groups with स वयस्य = वयस्स friend, रहस्य = रहस्स secret, तपस्विन् = तवस्सि a mendicant, सरस्वती = सरस्सई goddess of learing, तस्य = तस्स his

91 Semi vowel and aspirate

The semi vowel forms the second member and *hy* ह्य gives *jjh* ज्झ and *hv* ह्व gives *bbh* ब्भ गुह्य = गुज्झ secret, सह्य = सज्झ bearable, अभिरुह्य = अभिरुज्झ having climbed, परिगृह्य = परिगिज्झ having taken, अनुग्राह्य = अणुगेज्झ worthy of acceptance, जिह्वा = जिब्भा tongue, विह्वल = विब्भल troubled.

Pāli shows interchange of place of *hy* = *yh* and *hv* = *vh* in conformity with similar changes of the aspirate and nasals In the case of semi vowels, howevere AMg appears to preserve an older aspirate than both Sanskrit and Pali

GROUPS WITH LIQUIDS

92 Of the two liquids, ल assimilates र निर्लज्ज = निलज्ज shameless, दुर्लभ = दुल्लभ difficult to get, निर्लेप = निल्लेव without dirt

93 Liquids and Sibilants

A Liquid followed by a sibilant gives a regressive assimilation दर्शन = दस्सण sight स्पर्श = फस्स touch

The more usual method in this case is to avoid assimilation and follow anaptyxis or substitute an anusvāra

B In a group of a sibilant followed by a liquid the sibilant assimilates the liquid मिश्र = मिस्स mixed, श्रेष्ठ = सेट्ठ superior, श्लक्ष्ण = सण्ह fine श्लाघ्य = सग्घ praise सहस्र = सहस्स thousand, तमिस्रा = तामिस्सा darkness, विस्र = विस्स bad smelling

94 The liquid can form only the second member. They show interchange of place कह्लार = कल्हार kind of flower पह्लादनीय = पल्हायणिज्ज delightful, पह्लव = पल्हव a name ह्रद = हद or द्रह pond

95 Visarga, followed by a sibilant gives regressive assimilation दुःसह = दुस्सह difficult to bear, निःशेष = निस्सेस all

In Sk this is allowed as an optional Sandhi

OTHER GROUP CHANGES

96 As in case of simple consonants, groups of consonants are cerebralised by र or ऋ occurring in the word मृत्तिका = मट्टिया earth वृत्त = वट्ट round, निवृत्त = निवट्ट finished, ऋद्धि = इड्ढि prosperity वृद्धि = वड्ढि growth, श्रद्धा = सड्ढा faith ग्रंथि = गण्ठि knot

Even here the process of cerebralisation is not uniform and consistent *nirvṛtta* = *nivatta*, *yathavṛtta* = *jahāvatta*, *śraddha* = *saddha* the verb always *saddha-*; *nirgrantha* = *niyaṇṭha* and *niggantha*, *grantha* = *gantha* book, Cerebralisation without a *r* sound is found in: *attaṇa* *kaviṭṭha* = *kapittha*, *bhiṇḍimala* = *bhindipāla*

97 Normal rules of assimilation may be violated in cases like मुक्त = मुक्क freed, शक्त = सक्क able, दष्ट = डक्क bitten, सामर्थ्य = सामच्छ ability, स्नेह = नेह affection; निस्नेह = निन्नेह etc

Pischel explains *mukka* from **mukna*, *sakka* from **śakna* while Bloch supposes the influence of *mukkai*, *sakkai*. *Sāmaccha* may be a misreading of *samattha* *neha* is due to dissimilation of *h*

GROUPS OF THREE CONSONANTS

98 With groups of three consonants the same rules of assimilation apply, the weakest member falling out first.

(i) If a nasal begins the group it becomes anusvāra and the remaining groups is simplified रन्ध्र = रन्ध hole, काक्षा = कखा doubt विन्ध्य = विंझ name of a mountain, सन्ध्या = संझा evening पङ्क्ति = पंति row

(ii) If a liquid or a visarga forms the first member it is first dropped मर्त्य = मच्च mortal वर्त्मन् = वट्टा way, सामर्थ्य = सामत्थ strength नि स्थान = निट्ठाण base

(iii) If a liquid or semi vowel stands at the end of the group it is first dropped उष्ट्र = उट्ट camel दंष्ट्रा = दाढा fang, रथ्या = रच्छा road कृच्छ्र = किच्छ difficult सापत्न्य = सावत्त pertaining to step mother

(iv) In case of क्ष्ण क्ष्म and स्न the first mute is dropped श्लक्ष्ण = सण्ह fine पक्ष्मन् = पम्ह wing ज्योत्स्ना = जोण्हा moonlight तीक्ष्ण = तिण्ह sharp

INITIAL GROUPS

99 All the rules of medial groups apply to the initial conjuncts except that the process of doubling is not to be followed This is due to the fact that AMg does not allow a conjunct to stand at the begining प्रभा = पहा lustre व्याघ्र = वग्घ tiger व्यापृत = वावड engaged क्षण = खण moment त्याग = चाग abandoning स्तव = थव praise ध्वज = झय banner क्रम = कम step क्षुर = खुर razor क्षत्रिय = खत्तिय chieftain

In Sanskrit itself not all conjuncts can stand at the beginning of a word In a group the first member is implosive and if the second is a stop the first cannot be heard and so no two mutes can begin a word If the second is a semi vowel or a nasal the explosion of the first takes the form of these sounds and both become audible But in AMg all such conjuncts are reduced to groups of mutes and as such they must be simplified at the beginning of a word *ṇh* in *ṇhaṇa* and *mh* in *mho* are only apparent exceptions They are simply aspirated forms of the nasals and

correspond to such sounds as *kh* or *gh* Moreover they differ from sounds in words like *kaṇha* or *vimhaya* where the first syllable is heavy by position and the sounds are *ṇṇh* and *mmh*

Ex 1 Give AMg words for भग्न broken, सर्ग creation, अपवर्ग libration, मुक्त released, भक्त food, सप्त seven, उप्त sown, उक्त spoken, शुभ्र white

Ex 2 Give Sk words for सब्भाव good intention, दिव्व divine, वण्ण colour सुन्न empty, रण्ण forest, लद्ध obtained, मद्दव softness, सत्त being सल्ल thorn, वक्कल bark garment

Ex 3 Give AMg words for सत्कार honour, मक्षिका fly मध्याह्न noon, विष्णु name of a god, हस्त hand, प्रस्तर stone, समस्त all, आर्यपुत्र Lord, उद्यम exertion, अस्मादृश like us

Ex 4 Give Sk words for वच्छ child, मत्थग head दट्ठ bitten, कट्ठ difficult, तच्छग joiner,„ कुच्छि womb, सुट्ठु well, भज्जा wife, मज्झ middle, अज्ज to day

CHAPTER FOUR

Sonants Vowels and Visarga

SONANTS

100 Ardha-Māgadhī lacks all the sonants of Sanskrit namely ऋ, ॠ and ऌ They are represented by different vowels or syllables consisting of a vowel and a consonant.

Sanskrit *ṛ* represents the I-E liquid *r* in the function of a sonant But Sk *ṝ* has nothing to do with the I-E. **ṝ* (if it existed) which is represented in Sanskrit by *-īr-* *-ūr*. Sk long *ṝ* is the result of analogy in forms like *pitṝn* like *agnīn*, *datṝṇām* like *agnīnām* Sk *ḷ* is found in one root only *kḷp* and represents I E *ḷ*

101 The vowel ऋ is changed to either अ or इ or उ or रि. No definite rules can be laid down for the purpose of determining the proper substitute. The usage alone decides it

As compared to other languages Sk alone has preserved the sonant *ṛ* which is represented in other speeches as a combination of *r* and a vowel (Av *er* Gr *ra*, *ar*) The pronunciation of the sound is variously given as velar (Ṛg Prat) alveolar (Tait Prat) or cerebral (Paṇini) which may have something to do with its further development into different vowels In actual pronunciation it is a *r* sound followed by a central vowel resembling ı [+] This (Cf *kṛmi* *krimi*) distinguishes the Indian from the Iranian where the *r* sound follows a vowel (Sk *kṛṇoti* Av *kərᵊnaoiti*).

A trace of this nature of *ṛ* is found by Brugmann in forms like *kuryāt* form *kṛ*, but which are regarded by Wackernagel as analogical.

The sound proved unstable and changed differently In Sanskrit itself we find *pituh* from *pitṛ-* and in Middle Indian all three vowels *a* (cf Sk *vikata* from *vikrta*), *i* (Sk. *kiṇa* from **kṛṇa*) and *u* (Sk *mātula* from **matr la*) are found Of these *u* is due to the persence of a labial sound nearby From the evidence of the Aśokan inscriptions Bloch concludes that *a* is peculiar to western and *i* to north-west and eastern languages It was all along regarded as a simple vowel but initially the *r* sound is preserved in middle Indian in the change to *ri*, where a vowel is also admissible and appears to be older

(i) ऋ = अ घृत = घय ghee , तृण = तण grass ; वृषभ = वसह bull , वृक = वग wolf , तृष्णा = तण्हा thirst , भृति = भइ wages ; प्राकृत = पायय ordinary , मृत्तिका = मट्टिया mud

In the Past Passive Participles of roots in ऋ the usual substitute is अ कृत = कय, कड done , मृत = मड dead , हृत = हड carried , कृष्ट = कड्ढ dragged , हृष्ट = हट्ठ delighted , मृष्ट = मट्ठ polished also in compounds सुकृत = सुकय well done ; विकृत = वियड deformed , सस्तृत = सथड spread , आहृत = आहड brought , निकृति = नियडि deceit

(ii) ऋ = इ कृश = किस weak कृपण = किविण miser , दृष्टि = दिट्ठि sight , शृगाल = सियाल jackal , शृग = सिंग horn , हृदय = हियय heart , मसृण = मासिण soft , गृह = गिह house , वृत्ति = वित्ति maintenance कृत्य = किच्च rite

In a number of words ट्ट becomes रि सदृश = सरिस like ; ईदृश = एरिस like this , कीदृश = केरिस like which , तादृश = तारिस like that , अस्मादृश = अम्हारिस like us , युष्मादृश = तुम्हारिस like you Cf. 43.

(iii) ऋ = उ . मृणाल = मुणाल lotus stock , मृषा = मुसा false ;

निभृत = निहुय calm ; पृच्छति = पुच्छइ asks ; स्पृशति = फुसइ touches ; पृथ्वी = पुढवी earth

If a word ends with ऋ and forms the first member of a compound the ऋ is changed to उ : मातृमरण = माउमरण the death of the mother ; भ्रातृघातक = भाउघायग murderer of the brother ; जामातृक = जामाउय son-in-law ; मातृपितृसुजात = माउपिउसुजाय of good birth from father and mother.

(iv) Initial ऋ becomes : रि : ऋषि = रिसि sage ; ऋण = रिण debt , ऋषभ = रिसह bull , ऋद्धि = रिद्धि prosperity.

Originally the vowel was the proper substitute which is the only one in Pāli. Pk also shows *ṛṣi* = *isi*, *ṛṇa* = *aṇa*; *ṛtu* = *uu*, *ṛṣabha* = *usaha*, *ṛkṣa* = *accha*, *ṛddhi* = *iḍḍhi*; *ṛju* = *ujju* Besides there are a few peculiar changes like *vṛkṣa* = *vaccha*, *rukkha*, *gṛhṇāti* = *giṇhai* In compounds *ṛ* also gives *i* : *māimaraṇa*, *māirakkhiya*, *bhāisoga*, *ammāpiisamāṇa* etc. *R* is presupposed in such changes as *saḍhila* from * *śṛthila*, *bhiuḍi* from * *bhṛkuṭi*

102 ॠ becomes ई or ऊ · अम्मापिऊण = मातापितॄणाम् of father and mother , माईणं = मातॄणाम् of mothers.

The original *ṝ* gives *ū* *tūha*, *annautthiya*. *jūṇṇa*. Pischel supposes an intermediate stage of *anyatūrthika*, * *tūrtha* and Vedic *jūrṇa*. As noted above long *ṝ* can occur in definite grammatical forms only

103 ऌ becomes : इलि . क्लृप्त = किलित्त imagined ; क्लृप्ति = किलित्ति trick.

Unlike *ṛ*, *ḷ* is regarded as a combination of the liquid *l* and a vowel sound Pāli, however, shows changes which regard it as a pure vowel

VOWELS

104 Ardha-Māgadhī lacks the two diphthongs ऐ and औ and possesses two additional vowels short ऍ and ऑ .

ing with a geminated consonant पुरिसो त्ति, गओ त्ति कालो व्व सहस त्थिय, घाइ त्ति गिरि व्व सव्वन्नु त्ति

(ii) Long vowels before simple consonants are shortened when the consonant is doubled क्रीडा = किड्डा sport खात = खत्त ditch तल = तल्ल oil दुकूल = दुगुल्ल garment, भूयात् = हाज्जा may happen जानीयात् = नाणिज्जा should know, दीयत = दिज्जइ is given

Pischel explains this change as due to the accent on the end of the word which causes the doubling of the consonant and naturally the shortening of the vowel In any case both these changes are based upon the preservation of the syllabic value as can be seen from *kavya* ( ) *kavva* (- ⌣) *yauvana* (- ⌣ ⌣) *jovvana* (- ⌣ ⌣)

(iii) Long vowels are shortened when followed by an अनुस्वार पांशु = पंसु dust मांस = मंस flesh इदानीम् = इयाणिं now

(iv) When a word increases its syllables by anaptyxis the long vowel is shortened श्री = सिरि goddes of wealth, ह्री = हिरि shame वैडूर्य = वेरुलिय lapis lazuli सूक्ष्म = सुहुम fine, आचार्य = आयरिय teacher

(v) In compounds the final of the first member is often shortened नदीतटाक = नइतलाय the bank of the river, पृथ्वीशस्त्र = पुढविसत्थ weapon of earth भिक्षाकाल = भिक्खकाल time of begging क्रीडाकर = किड्डकर making sport

(vi) In verses we find short vowels in grammatical forms where we expect long vowels but where Sanskrit shows short vowels ताइणं = ताइण Sk त्रायिणाम् of those who protect जाणिसु = जोणासु Sk यानिषु in births पाणिणं = पाणीणं Sk प्राणिनाम् of living beings

(vii) The rhythm explains some shortenings कारवेइ, करावेइ = *कारापयति causes to make पट्ठवेइ = प्रस्थापयति places, काउहल्ल कोऊहल = कौतूहल curiosity आनात = आणिय brought

Of these the change due to the presence of the anusvara and anaptyxis certainly come under the law of metrical length as the quantity of the word remains the same in both cases *mamsa* (– ⌣) *mamsa* (– ⌣) *śrı* (–) *sırı* (⌣ ⌣) The short vowels in declensional forms in verses are clearly due to the metrical necessity helped by the Sanskrit forms The shortening of the first member of the compound and that due to rhythm are the result of a well known tendency of ancient times by which the word tried to preserve some kind of balance in the number of short and long syllables Thus in Sanskrit we find *vavrdhe* and *vavardha* in Pāli *satımata*, *dıtthıgata* and in Modern languages forms like Mar *kıda kıda*

108 Lengthening of Vowels

(ı) *Short vowels followed by a conjunct* are represented by long vowels followed by simple consonants कर्तव्य = कायव्व duty वर्ष = वास year पश्यति = पासइ sees

(ıı) Long vowels followed by a conjunct are represented by long vowels followed by simple consonants ईश्वर = ईसर god दीर्घ = दीह long शीर्ष = सीस head गात्र = गाय limb गोत्र = गाय name

(ııı) Short vowel with an anusvāra is represented by a long vowel विंशति = वीसं twenty दंष्ट्रा = दाढा fang, सिंह = सीह lion संरक्षण = सारक्खण protection

All these cases find their explanation in the law of metrical length which is preserved everywhere

(ıv) On account of emphasis a vowel is lengthened, when followed by एव एवामेव indeed thus, खिप्पामेव quickly, तणामवि even a blade of grass अणुदिसामवि even in minor directions

(v) Vocative forms imperative and other words used in addressing, lengthen their final vowel which may be

मोग्गर club पुद्गल = पोग्गल matter, कुट्टिम = कोट्टिम pavement; पुस्तक = पोत्थग book

(iv) ऊ becomes ओ before conjuncts कूर्पर = कोप्पर elbow मूल्य = मोल्ल value

Some of these words may be derived from the Vṛddhi forms as suggested by Bloch (*molla* = *maulya*) The long vowels first fell in with the short ones and both were represented by the short *ĕ*, *ŏ* which approached the sounds of *i*, *u*

(v) In open syllables also ई and ऊ become ए and ओ. ईदृश = एरिस like this, कीदृश = केरिस like what, ताम्बूल = तबोल betel nut, लांगूल = नगोल tail

Pischel derives *erisa* from Vedic *aya* + *dṛś* *kerisa* = *kaya* + *dṛś* Geiger supposes the gemination of consonant which is further simplified

(vi) अ becomes आ प्रत्येक = पाडिएक्क each one, चतुरन्त = चाउरन्त of four corners, गृहपति = गाहावई householder; समृद्धि = सामिद्धि prosperity, चतुर्दशी = चाउद्दसी the fourteenth day, प्रमुख = पामोक्ख chief, चतुरंगिणी = चाउरंगिणी army

Geiger would explain these changes as due to initial accent on these words (*anubhava* = *anubhāva*, *aroga* = *āroga*)

111 Effects of Neighbouring Vowels

(i) इ becomes ऊ by assimilation इक्षु = उच्छु sugar cane, इषु = उसु arrow, शिशु = सुसु child, शिशुमार = सुसुमार crocodile

(ii) उ becomes इ स्वप्न = सुमिण = सिमिण dream, ईषत् = ईसिं little

(iii) उ becomes अ before another उ by dissimilation: मुकुल = मउल bud मुकुट = मउड crown दुगञ्छ

(iv) अ may change a following उ intc

In many of these cases Pischel thinks that *a* may be the original sound and Sanskrit *u* may be due to assimilation of the other *u*

112 EFFECTS OF NEIGHBOURING CONSONANTS

(i) अ becomes उ under the influence of labial sounds : प्रावरण = पाउरण covering, कमणा = कम्मुणा by action ; श्मशान = सुमाण cemetary

(ii) अ becomes ए near a palatal sound शय्या = सेज्जा bed ब्रह्मचर्य = बंमचेर celibacy, आश्चर्य = अच्छेर wonder ; सौंदर्य = सुंदेर beauty

113 A number of words in Prākrit have come from words differing from Sanskrit or formed differently, which has made the grammarians give a number of apparent changes Thus *kiha* = Vedic *katha*, *puvvim* = *purvim*, *heṭṭha* = **adhesṭhāt* ; *gejjha* = **gṛhya* *simbali* = Vedic *śimbala* *olla* from *und* *pareva ya* = **parepata* initial *iya* (Sk *iti*) as in Latin *ita*, *vicchuya* (Sk *vṛcchika*) *geruya* (Sk *gairika*) *neyāuya* (Sk *naiyāyika*) going back to the suffix *uka* as contrasted with Sk *ika* *vihuṇa* from *dhu* Pk *dhuṇai*) *ubhao* = **ubhataḥ* *uvvidha* from *ud-vidh-*, *neura* = **nepura* *annanna* = Vedic *anyanya*, *thera* from *sthip-*, and many other individual words

VISARGA

114 Visarga coming from Sanskrit *r* र् becomes ओ : अंत = अंतो inside, अह = अहो day, प्रात = पाओ in the morning, पुन = पुणो again

In *antaḥpura* it becomes *e* as *anteura*

115 Visarga coming from Sanskrit *s* स् becomes ओ तत = तओ then, सवत = सव्वओ everywhere, अत = अओ hence कुत = कओ whence, यत = जओ because, धर्मत = धम्मओ according to religion

116 In a number of adverbs Visarga has become ए

अधः = अहे down पुरः = पुरे formerly, पुरः कर्म = पुरेकम्म previous activity, रहः = रहे in secret, श्वः = सुवे to-morrow.

In these cases Bloch suggests that the change is due to regarding the forms as those of locative

Ex 1 Give AMg words for कृपा compassion गौरव greatness, अदृष्ट unseen, अमृत nectar, आपृच्छना inquiry, ऋषिदत्त given by a sage वैतरिणी name of a river, कृत्ति trick, कैतव deceit, गौतम name of Mahāvīra's disciple, सौध mansion, नामतः according to name

Ex 2 Give Sk words for इड्ढि prosperity, एरावण name of Indra's elephant, ओसहि plant, मच्चु death, मउय soft, जोव्वण youth, भेसज्ज medicine, गेण्हइ takes, वड्ढि growth, पिट्ठ back, वुड्ढ old,

Ex 3 Give AMg words for मध्यम middle, मूल्य value, तृतीय third, कुमार prince, यतः because, पुरुष man, मुकुट crown, मात्र only, पक्व ripe, पुष्कर lotus

Ex 4 Give Sk words for साहेज्ज help, सेज्जा bed, गहिय taken, अलिय false, चरिम last, ओल्ल wet, गरुय heavy, तम्ब red and मोक्ख liberation

CHAPTER FIVE

OTHER PHONETIC CHANGES

117 A conjunct occurs because two consonants come together without a vowel between them Naturally a conjunct can be avoided by inserting a vowel between the two members of a conjunct Thus in the word रत्न 'a jewel' the conjunct त्न made of त् and न् can be got rid of by inserting अ between them Then we get the form रतन and by applying the rules of single consonants we arrive at the form रयण This process is called ANAPTYXIS स्वरभक्ति The vowel thus inserted is usually इ but अ and उ also occur Other vowels are exceptional Anaptyxis is found when one member of the conjunct is a semi vowel viz य, व, र, ल or a nasal

While assimilation is the rule with the treatment of conjuncts in Middle Indian, there are cases where it is inapplicable Particularly when a fricative and an occlusive come into contact, anaptyxis takes place The sonants can act as both vowels or consonants and this gives them a peculiar position in the sound system of a language When they are of the nature of continuants they naturally lack contact and could not be easily assimilated either before or after another sound In an attempt to preserve both the sounds a part of voice of the sonant gets freed from the sonant and develops into a vowel of indistinct nature which may further assume the form of any one of the short vowels Thus with the two

semi vowels -y- and w- the Vedic language preserves the voice in the form of an additional syllable (*j(i)ya*, Gr *biós*, *d(u)vā* Gr *dúō*) The same is true of the other sonants r, l n m, (cf rudhira Gr eruthrós) The Indian grammarians call this phenomenon *svarabhakti* and state that it occurs after *r*, *l* when followed by a fricative and a vowel In groups like *rh* or *ry* it is found most frequently as assimilation is impossible The nature of the vowel was indefinite as the Śikṣās give all the three vowels *a i* and *u* and even *e* Thus *indra* gave *ind(-)ra*, *darśata dar(-)śata* The word *pūruṣa* thus comes from **purṣa* In Classical Sanskrit we find a few cases like *manoratha* from **manortha* or *dahara* from *dabhra* The Prakrit languages show the phenomenon to a vast extent

(i) Insertion of इ भव्य = भविय auspicious चैत्य = चेइय temple, कृष्ण = कसिण black, कृत्स्न = कसिण all क्लिन्न = किलिन्न wet क्लेश = किलेस trouble हर्ष = हरिस delight नग्न = नगिण naked, प्रश्न = पसिण question गर्हा = गरिहा censure सूर्य = सूरिय sun, आचार्य = आयरिय teacher भार्या = भारिया wife, स्नान = सिणाण bath श्री = सिरि goddess of wealth ह्री = हिरि shame, क्रिया = किरिया action उष्ण = उसिण hot वीर्य = वीरिय energy, स्पर्श = फरिस touch श्लोक = सिलोग verse, क्लान्त = किलन्त exhausted

(ii) Insertion of अ अर्हत् = अरहा venerable अग्नि = अगणि fire अभीक्ष्ण = अभिक्खणं often, गर्हा = गरहा censure, पृथ्वी = पुढवी earth, अरत्नि = रयणि cubit भस्मन् = भसम ashes, ह्रद = हरय lake

(iii) Insertion of उ द्वार = दुवार door द्वे = दुवे two, पद्म = पउम lotus छद्म = छउम guise श्व = सुवे tomorrow, ऋग्वेद = रिउव्वेय Rgveda, स्मरति = सुमरइ remembers

118 Another way of dealing with conjunct is to simplify it After one member of the conjuct is dropped, instead of doubling the remaining consonant, the preceding

vowel, if short, is lengthened. Thus in the word अश्व, 'a horse' when व is dropped instead of doubling स we lengthen अ to आ and get the form आस This method is generally used when the conjunct is made up of the semi vowels य, व, र, ल and the sibilants श, ष, स

As a matter of fact the simplification of the conjunct with the compensatory lengthening of the preceding vowel must be regarded as a later development than assimilation Thus *aśva* = *assa* = *asa* In all the stages the quantity of the syllables remains intact The process must have started with long vowels after which, as noted by Panini, the consonants are not doubled, thereby suggesting that the first member of the following group was pronounced lightly and finally lost as being not needed for syllabic quantity In such cases the division of the syllables may have been *pa/tri* and the development may be regarded as parallel with Latin *patrem* becoming Fr *père*

(i) Conjunct with य पश्यति = पासइ sees, काश्यप = कासव a family name, शिष्य = सीस pupil नश्यति = नासइ vanishes

(ii) Conjunct with र विश्राम = वीसाम rest, मिश्र = मीस mixed, शीर्ष = सीस head, स्पर्श = फास touch, दुर्भग = दूहव unfortunate मात्रा = माया measure, पात्र = पाय vessel, गात्र = गाय limb कर्तव्य = कायव्व duty, वर्ष = वास year, कर्षक = कासय cultivator

(iii) Conjunct with ल वल्कल = वागल bark garment

(iv) Conjunct with व विश्वास = वीसास faith, ईश्वर = ईसर god, उच्छ्वास = ऊसास breathing, अश्व = आस horse

(v) Other conjuncts दक्षिण = दाहिण south, उत्सव = ऊसव festival, आज्ञा = आणा order, जिह्वा = जीहा tongue, भस्मन् = भास ashes, आत्मा = आपा soul

In a number of cases instead of lengthening, strengthening occurs Thus *kuṣṭha* = *koḍha*, *gṛddhi* = *gehi*, *śliṣṭi* = *seḍhi* No lengthening occurs in *aṣṭa* = *aḍha*, *niṣṛṣṭa* =

nisadha The prefix *a* remains long before the two roots *khya* and *jnā* as *aghāya* = *akhyaya*, *āghavei* = *akhyāpayati* *āṇavei* = *ajñapayati* *aṇatti* = *ajñapti*

119 Sometimes र् or a palatal sound in a conjunct is represented by an anusvāra on the preceding syllable This is called SPONTANEOUS NASALISATION वक्र = वंक crooked अश्रु = अंसु tears श्मश्रु = मंसु beard दर्शन = दंसण sight, वयस्य = वयंस friend शुल्क = सुंक tax, स्पर्श = फंस touch, मज्जा = मिंजा marrow, यशस्विन् = जंससि famous, नमस्यति = नमंसइ salutes, नियंसण = *निवस्यन garment, त्र्यस्र = तंस triangle, पक्ष = पंख wing

No satisfactory explanation can be given for this change Very frequently a long vowel alternates with a nasalised one and that may be due to slackness in allowing the soft palate to fall down and produce nasal sound The presence of the fricative may well help this change

120 For the simplicity of pronunciation a vowel or a consonant may be inserted at the beginning of a word This is called PROTHESIS स्त्री = इत्थी woman, एव = जेव very, इव = विव like, उक्त = वुत्त spoken

The first is due to the desire to help pronunciation of a conjunct at the beginning of a word Pischel thinks that the Prākrit form preserves the original dissyllabic value of the word

121 EFFECTS OF ACCENT

Accent formed an important phonetic element of the I E speech Sanskrit in its earliest stage shows a movable accent like Greek and it must have been predominantly musical as is proved by the names *udatta*, *anudatta* and the statements of the grammarians The question whether some changes in the phonology of Prākrit languages are due to accent is much disputed Bloch would deny any effect of a stress accent like the one in Germanic on the initial

syllable or Latin regulated by the quantity of the last three syllables of a word Both Pischel and Jacobi agree in attributing some phonetic changes in Prākrit to the effects of an expiratory accent but while Pischel places it on the same syllable on which the original musical accent rested and even suggests that the Vedic accent may have been to some degree a stress, Jacobi would place the accent on the long syllable before the final Considering the difficulty of regarding the change of a musical accent into a stress it is probable that from the earliest times there was a stress accent side by side with the musical one mostly on the same syllable, and it may have produced such changes as the lengthening or loss of vowels and doubling of consonants

112 Vowel Changes

(i) An unaccented vowel is lost दग=उदक (*udakd*) water, पोसह = उपवसथ (*upavasathd*) fast, लाउ = अलाबु (*alabú*) gourd गारत्थ=अगारस्थ householder, तीय=अतीत past वहिंसय=अवतंसक crest

The changes *dranya*=*rappa*, *dnsta*=*ritha* agree more with Jacobi s system of accentuation

(ii) The initial vowel of the enclitics is often lost: अपि=पि (after anusvāra) वि (after vowel), इति=ति (after anusvāra) त्ति (after short vowels) इ (after long vowels); इव=व (after anusvāra) व्व (after vowel)

(iii) A vowel in the middle may be lost सुरभि=सुब्भि smelling good, दुरभि=दुब्भि smelling bad, उपरि = उप्पि above, मध्यंदिन=मज्झण्ह noon

123 Consonantal Changes

(i) The consonanted in the accent syllable may be geminated तेल्ल=तैल (*taild*) oil, पेम्म=प्रेमन् (*premdn*) love, दइव्व=दैव (*daivd*) fate, तुण्हिक्कं=तूष्णीकं (*tuṣṇikam*) silently, उज्जु=ऋजु (*ṛjú*) straight, खिड्डा=क्रीडा= (*krīḍā*)

sport, नेड्ड = नीड (*nīdá*) nest, नक्ख = नख (*nakhá*) nail. दुगुल्ल = दुकूल (*dukulá*) garment

(ii) In a number of cases the accent is not known जोव्वण = यौवन youth, सेव्वा = सेवा service, गोण्ण = गौण according to meaning. the suffixes अल्ल, इल्ल, उल्ल

In such cases Bloch sees not the effect of accent, but the gemination due to expressiveness as found in Sanskrit itself, *itthā*, *iyattika*, *katthate* etc All such doubling and those of the suffixes *illa*, *ulla*, *alla* may be of a popular origin.

(iii) Some cases of gemination are due to hesitation between anaptyxis and assimilation सश्रीक = सस्सिरीय full of beauty, ऋग्वेद = रिउव्वेय Rgveda, सक्रिय = सक्किरीय doing deeds, शुक्ल = सुक्किल white

In *paroppara* and *namokkara* the conjunct in Sk is responsible for the doubling though -*as* has become o

(iv) Analogical doubling is found in आलीन = अल्लीण concealed, कायगिरा = कायग्गिरा with words and deeds, परवश = परव्वस dependent, अनुवश = अणुव्वस amicable, बहुफल = बहुप्फल with abundant fruits, पुरुषकार = पुरिसक्कार manliness, सचित्त = सच्चित्त with life

(v) Etymology or a different conjugation may be responsible for the gemination in words like कुत = कत्तो whence अ यत = अन्नत्तो from another, सवत = सव्वत्तो from everywhere, लगति = लग्गइ sticks, उन्मीलति = उम्मिल्लइ blooms, चलति = चल्लइ moves

In these and similar verbs Pischel supposes a fourth conjugation like **calyati* **lagyati*, while Jacobi suggests an accent on the thematic vowel

✓ 124 When a whole syllable is dropped the change is called <u>SYNCOPE</u>. अवट = अड well, नि श्रेयस = निस्सेस highest

good नूनं = णं indeed जीवित = जीय life, देवकुल = देउल temple राजकुल = राउल royal family

125 When the dropping of the syllable is caused by a similar sound near it the change is called HAPLOLOGY हृदय = हय heart सिचय = सिय garment एवमेव = एमेव thus, अपरराज = अवरत्त latter part of the night अनायतन = अणायण improper place

126 When two consonants interchange place in the word the change is called METATHESIS वाराणसी = वाणारसी Benares उपानहौ = वाहणाओ shoes, ह्रदक = हरए pond दीर्घ = दीहर long महाराष्ट्र = मरहट्ट Maratha country

Metathesis is found in case of two successive sounds mostly of the cerebral class as ṇ or r which are difficult to pronounce or such conjuncts as *hr* where the two sounds in the order always tend to replace each other

ANUSVARA AND LONG VOWELS ALTERNATE

127 ANUSVARA AND LONG VOWELS ALTERNATE

(i) Anusvara replaces a long vowel वीसा = वीसं twenty तीसा = तीसं thirty तिरिया = तिरियं animal सम्मा = सम्मं properly अद्दा = अद्दं for मुसा = मुसं false हेट्ठा = हट्ठं down

(ii) Long vowel replaces Anusvara संदश = सडास pincers शक्य = सका possible इत्थि = इत्था woman

(iii) The finals of many adverbs are nasalised इह = इहं here पभिइ = पभिइं etc उवरि = उवरिं above वहिं = वाहिं outside मुहु = मुहं again and again

The alternance is old (cf Vedic *ittha ittham*) The syllabic value of a long and a nasalised vowel is the same which helps the interchange Moreover all long vowels tend to become nasalised because of the difficulty of keeping the soft palate raised for a long time and all final vowels tend to become long Panini notes the fact that final short

vowels *a*, *i* and *u* were nasalised In case of adverbs analogy may be partly responsible for the presence of the anusvāra

128 When the semi vowels य् and व् become the vowels इ and उ the change is called संप्रसारण

(i) य् = इ अभ्यन्तर = अब्भिंतर inside, प्रत्यनीक = पडिणीय inimical, व्यतिक्रान्त = वीइक्कंत gone over

(ii) व् = उ त्वरितं = तुरियं quickly, त्वम् = तुमं you; स्वप्न = सुविण dream, स्वस्तिक = सोत्थिय a kind of figure; श्वपाक = सोवाग low caste man

(iii) अय् = ए कथयति = कहेइ tells, नयति = नेइ leads; लयन = लेण cave *त्रयदश = तेरस thirteen

(iv) अव = ओ अवस्वापिनी = ओसोवणी producing sleep: अवधि = ओहि a kind of knowledge, लवण = लोण salt, अवम = ओम less, भवति = होइ becomes

The semi vowels act like consonants before vowels and when the vowel is lost or weakened they become vowels

Ex 1 Give AMg words for स्नातक novice, आदर्श model, आदर्श mirror, वज्र diamond श्लेष sticking, स्मरण remembering, सस्य corn मनुष्य man, अस्र corner, वर्षति rains.

Ex 2 Give Sk words for वयंस friend, नीसास sigh, पयाहिण going round, पुंछ tail, मोरिय name of a tribe, गिलाण sick, सिणेह affection, सुहुम fine, रयण jewel, वेरुलिय kind of jewel

Ex 3 Name and explain the phonetic changes observed in the following equations करेणु = कणेरु elephant, महाराष्ट्र = मरहट्ठ name of a country, पादपीठ = पायवीढ foot-stool, शिबिका = सीया palanquin, नख = नक्ख nail, कौतूहल = कोउहल्ल curiosity, अलाबु = लाउ gourd, अवश्याय = ओस frost, व्यजन = वियण fan, भवति = होइ becomes

CHAPTER SIX

SANDHI

129 The observance of Sandhi rules in Ardha Māgadhī is not so strict and consistent as in Sanskrit Two vowels can in this language, come together and remain without combining Hiatus or the presence of two vowels without forming Sandhi occurs in the body of a word or between two words in a sentence Nearly in all cases Sandhi is optional In practice, however, it is usually observed in a compound and in groups of words forming one phrase in a sentence

The phenomenon of Sandhi in Classical Sanskrit does not reflect the real nature of the language but the influence of grammatical theory on the literary aspect of a language. Even grammarians admit that *samhita* is optional and dependent on the will of the speaker The Vedic texts show, on metrical consideration that the writing does not show in all respects the real sounds of the language and in many cases the written Sandhi must not be present originally In few words like *titau* we find hiatus in the body of a word

VOWEL SANDHI

130 Sandhi is forbidden in the following cases

(i) A vowel left behind by the dropping of a medial consonant does not combine with another यति=जइ an

ascetic , मृदुक = मउय soft , ऋतु = उउ season , रिपु = रिउ enemy , वियाग = विओग separation

Exceptions (a) In a few cases such vowel combines with a similar vowel प्रायश्चित्त = पच्छित्त expiation , भदन्त = भन्त venerable , द्वितीय = बीय second तृतीय = तीय third , उदुंबर = उंबर fig , पादातिक = पाइक्क foot soldier, शिबिका = सीया palanquin , प्रतीचीन = पईण west

In such cases the length of the word and the accent on the surviving syllable help the contraction

(b) अ or आ is combined with इ or उ स्थविर = थेर old man , मयूर = मोर peacock , चतुर्दश = चोद्दस fourteen , पद्म = पोम्म lotus , वज्र = वेर diamond

(c) Such a vowel is combined with the vowel of the second member of a compound कुम्भकार = कुंभार potter , कर्मकार = कम्मार worker , चक्रवाक = चक्काय a kind of bird , सुकुमार = सुमाल tender , अंधकारित = अंधारिय darkened , स्कन्धावार = खधार camp वर्षाकाल = वरिसाल rainy season

(ii) The vowel of the termination, if it is the only syllable of it, does not combine with others करेइ he does गच्छउ let him go , देवीए of the queen दाउं to give Exceptions , काहिइ = काही he will do , नाहिइ = नाही he will know, होहिइ = होहि he will become

(iii) If the first vowel is not अ, no Sandhi is formed between dissimilar vowels जाइअंध born blind , बहुअट्ठिय having many seeds पुढवीआउ earth and water , सत्तिअग्ग the point of a lance सुअलंकिय well adorned बहुइड्ढि great prosperity , बेइंदिय having two senses , पगइउवसत calm by nature , सुअहिज्जिय well studied

The only Sandhi possible in such cases is the change of the vowel into the semi vowel forming a conjunct with

the preceding consonant Now Prākrit shows a tendency to dissolve such groups with semi-vowels and will naturally not allow such Sandhi

131 Prākrit shows Sandhis of both Sanskrit type and of a peculiar Prakrit nature As pointed out by Jacobi the rules of Sanskrit Sandhi are based on preserving the quantity and quality of both the vowels coming together. The earliest stage of Sandhi is nothing but the formation of diphthongs where one of the vowels acts as coefficient of the other The general tendency in Indo-Aryan is to weaken the final of the first word In Sanskrit itself both *a* and *a* give the same result with the following vowel and we know that the original long diphthongs (*āi*, *āu*) are represented in Sanskrit by *ai* and *au* The next stage was to let the first short vowel fall before a heavy initial as in Prakrit and Pali *narinda* With a light initial the first step was to preserve the quantity of both as in Pāli *nupalbabhati*, *seyyathidam* Later on the final was fully lost as in *kumārasuvari* Thus the peculiar Prakrit Sandhi was formed by dropping the final before a long initial or one heavy by position

132 When similar vowels come together they combine to from long vowels

(i) अ or आ + अ or आ = आ जीव + अजीव = जीवाजीव living and lifeless things , धम्म + अधम्म = धम्माधम्म religion and irreligion , किच्च + अकिच्च = किच्चाकिच्च things to be done and not done काल + अकाल = कालाकाल proper and improper time , इगिय + आगार = इगियागार intention and gestures ; गीय + आईं = गीयाईं singing and other arts, धम्मकहा + अवसाण = धम्मकहावसाण end of the religious discourse, पाण + अहिवई = पाणाहिवई the chief of the low caste men , कला + आयरिय = कलायरिय the teacher of arts

(ii) इ or ई + इ or ई = ई पुहवी + ईसर = पुहवीसर the lord of earth , मुणि + ईसर = मुणीसर great sage

(iii) उ or ऊ + उ or ऊ = ऊ बहु + उदग = बहूदग abundant water सादु + उदग = साऊदग sweet water

This Sandhi s often not observed as in *samaṇamāhanaaihi dagaagaṇi indaṇīlaayasikusuma mahaadavi, manaagutti* Desire for clarity appears to be the main reason

133 If however, the second vowel is followed by a conjunct the result of the Sandhi is a short vowel

(i) धम्म + अज्झयण = धम्मज्झयण a relig ous chapter गुण + अट्ठि = गुणट्ठि desirous of merit भिक्खा + अट्ठा = भिक्खट्ठा for alms

(ii) मुणि + इंद = मुणिंद great sage

(iii) बाहु + उद्धरिय = बाहुद्धरिय raised with the hand साहु + उत्त = साहुत्त spoken by the sage

Even in such cases the vowels may not comb ne *mahaakkanda maiuddh garava bahuuppala suuddhara* etc

134 When अ or आ is followed by इ or उ the vowels combine into ए or ओ

(i) राय + इसि = राएसि royal sage महा + इसि = महेसि great sage

(ii) सव्व + उउय = सव्वोउय of all seasons समण + उवासग = समणोवासग follower of the monks तस्स + उवरि = तस्सोवरि above it

Absence of Sandhi is found as in *savvauvarilla, dyariyauvajjhaya appaudaga samjamauvaghaya*

135 If however the second vowel is followed by a conjunct the resulting vowel s इ or उ गय + इंद = गइंद best elephant एग + इंदिय = एगिंदिय having one sense नील + उप्पल = नीलुप्पल blue lotus रयण + उज्जल = रयणुज्जल bright with jewel•

In reality in such cases we must suppose the loss of the first vowel and the second vowel only as remaining Thus final *a* is lost in cases like *jeṇ evam*, *ih eva jāv esa*, *ta tth atthamie ubhayass antareṇa* Jacobi s rule of the loss of the final *a* after a long penultimate as in *majjh uvari* has few illustrations and does not appear to be widespread in the Prakrit stage *i* is lost in *natth ettha sant'ime*, *ke ittha tarant ege* *e* is lost in *s evam tubhh ettha im'-eyaruve im ettha* *o* is lost in *guruṇ ant e*

136 When अ or आ is followed by a long vowel, it is lost तियस + ईस = तियसीस lord of gods राय + ईसर = राईसर king of kings महा + ऊसव = महूसव great festival, एग + ऊण = एगूण less by one इह + एव = इहेव in this very place कमेग + एव = कमेगेव in due order भक्ख + ओयण = भक्खोयण food to eat जल + ओह = जलोह flow of water तहा + एव = तहेव thus महा + ओसहि = महोसहि a great plant वासेण + ओल्ल = व सेणोल्ल wet with rain

137 Sometimes अ or आ followed by ई or ऊ becomes ए or ओ नर + ईसर = नरेसर a king अह + ईसर = अहेसर the sun एग + ऊरु = एगोरु having one thigh करिकर + ऊरु = करि-करोरु having thighs like the trunk of an elephant प + ईक्खते = पेच्छइ sees अव + ईक्खते = अवेक्खइ considers

This is a remnant of Sanskrit Sandhi and the whole phrase may be regarded as being taken in Prakrit with the necessary phonetic changes

138 In a sentence no Sandhi is formed मे आया my self एगो आह one said एयाओ अज्जाओ these nuns चत्तारि एए these four खीणे आउम्मि when the life is exhausted

(i) न usually forms Sandhi with the following vowel : नत्थि there is not नाइदूरे not very far नारभे should not begin नेव not indeed

(ii) when one of the words is a pronoun an adverb

or a preposition, Sandhi is usual अहावरा now another; चावि also, दारिगेसा this girl, जेणाहं so that I, इहाडवीए in this forest, सिहरोवरि on the top, एत्थोवरए disgusted with this

139 Very often in verses the second vowel is lost after the first, when long Thus अ is lost after इ जाइज-रामरणेहि भिदुया, जावन्ति विज्जापुरिसा *as many ignorant men*, there are, चत्तारि भोज्जाइं four types of unallowed food, after इ वेयरिणी भिदुग्गा Vaitarini difficult to cross, after ए फासे हियासए he should suffer touches से णुतप्पइ he repents, after ओ, इणमोब्बवी this he said, बालो वरज्झइ the ignorant *man commits fault*

इ is lost after ए जेमे these जे त्थ those here

ए is lost after ओ अकारिणो त्थ here the innocent, अन्ने त्थ here another

In many of these cases the preposition or the adverb or pronominal form appears to have been used like an enclitic and being accentless has lost its initial

SURVIVALS OF SANSKRIT SANDHI

140 When इ and उ of a preposition are followed by a dissimilar vowel the Sandhi according to Sanskrit is observed अत्यन्त = अच्चन्त very much, अभ्युपपन्न = अज्झोववन्न attached, प्रत्याख्यान = पच्चक्खाण renouncing अन्वेति = अन्वेइ passes, पर्याप्त = पज्जत्त sufficent, अन्वेषण = अन्नेसण search

141 When अपि and इति are followed by dissimilar vowels the Sandhi in Sanskrit is followed अप्येके = अप्पेगे some, इत्यादि = इच्चाइ and others, इत्येवं = इच्चेव thus, इत्यर्थं = इच्चत्थं for this reason

In many cases the process of Anaptyxis is followed • *nātyuṣṇa = naiuṇha*, *adhyavasate = ahiyasai* *pratyāgata padiyagaya*, **pratyacakṣita = padiyaikhiya* In such cases it is not possible to say whether there is absence of Sandhi or the Sanskrit Sandhi is dealt with by anaptyxis

CONSONANTAL SANDHI

142 In many cases when the first word originally ended with a consonant and the following word began with a vowel the *consonant present in Sanskrit asserts itself. In* other words before a vowel the final consonant is not lost. तदावरणीय = तयावरणिज्ज covering it, यदस्ति = जदत्थि whatever there is, पुनरुक्त = पुणरुत्त *repeated*, पुनरपि = पुनरवि *again*; षट्चैव = छच्चेव six only, अवितथमेतत् = अवितहमेय this is true.

This is particularly the case with the two prepositions दुर् and निर् दुरतिक्रम = दुरइक्कम difficult to cross, निरंतर = निरंतर constantly, निरावरण without covering, निरानंद = निराणंद without joy, निरुपम = निरुवम incomparable.

143 In a compound usually the final consonant of the first member is assimilated to the first consonant of the second member दुश्चरित = दुच्चरिय bad behaviour, दुर्लभ = दुल्लह hard to get, सत्पुरुष = सप्पुरिस good man, दुर्वर्ण = दुव्वण्ण of bad colour, प्रादुर्भाव = पाउब्भाव *origin*

In a few cases, however, the first word is treated as having no final consonant सद्भिक्षु = सभिक्खु good monk; दुर्लभ = दुलह *difficult to get*, विद्युद्विलसित = विज्जुविलसिय the flash of lightning, एतदनुरूप = एयाणुरूव like this.

144 Very often Sandhi is avoided between two words by *inserting a new sound which is called the* SANDHI-CONSONANT.

(i) म is inserted frequently. अन्य + अन्य = अन्नमन्न each other, एग + एग = एगमेग mutual, हृष्टतुष्टचित्त + आनंदित = हट्ठतुट्ठचित्तमाणंदिय with mind delighted, गोण + आई = गोणमाई cows and other animals, अंग + अंग = अंगमंग all the limbs आरिय + अणारिय = आरियमणारिय Aryans and Non-Aryans

(ii) य is inserted दु + अह = दुयाह two days, दु + अंगुल =

दुयगुल having the length of two fingers, सु + अक्खाए = सुयक्खाए well explained

(iii) र् is inserted धि + अत्थु = धिरत्थु fie upon, सिहि + इव = सिहिरिव like fire दु + अंगुल = दुरंगुल two fingers long

Originally *m* must have been the form of the adverb stereotyped as in the case of *anyam anyam* and from these cases it was extended to others *R* may be a remnant of the original *r* in Sanskrit but appears to be extended where it is not justified by etymology

Ex 1 Combine the following into Sandhi महा + अडवी, रत्त + अच्छ वाम + इयर देह + उवचय; सव्व + उवरि सुर + असुर, गाम + ऊसव, बाहिर + उज्जाण, देव + इड्ढि सु + अहिज्जिय, करिता + एगिंद

Ex 2 Dissolve the following Sandhis एगोयरए, नारम मालोहड, वराह देसूण, वेइंदिय, महिड्ढि जीवियत्त महेसि, वासेगोल

PART TWO

MORPHOLOGY

LESSON ONE

145 Like Sanskrit Ardha-Māgadhī words have three g e n d e r s *viz.* Masculine (Mas.), Feminine (Fem.) and Neuter (Neu.) The gender of a particular word is, in most cases, *the same as the one current in Sanskrit or* many of the Modern Indian languages.

Even though the majority of the nouns have retained their original gender there are not lacking cases showing a change in this respect Most of the changes show traces in the history of Sanskrit itself If some of them may be due to idea (*mitra n mitto m*) others are due to the ending vowels in the Prākrit forms

146 Like modern languages there are *only two* n u m b e r s, the Singular (Sing.) and the Plural (Plu.) The Sing. is used to denote things that are one, while the Plu. denotes things that are more than one. The dual number of Sanskrit is expressed by the Plu. in AMg. बहुं सुणेइ कण्णेहिं । 'He hears many things with his ears.'

The only dual forms surviving are *do* (*dvau*), *duve* (*dve*). For the use of the numbers cf 345-348.

147 There are six c a s e s which are the same as those in Sk. except the Dative which is lost Its place is taken by the Genitive. These cases are :—

The Nominative (N.) denoting the subject : देवा वि तं नमंसंति । 'Even the gods bow to him.'

The Accusative (A) denoting the object समणो धम्मं कहेइ। 'The monk preaches religion'

The Instrumental (I) denoting a person or thing by which something is done ते दण्डेहिं चारं तालन्ति। 'They beat the thief with sticks' मित्तेण वुत्तो पुरिसो। 'The man spoken by the friend'

The Ablative (Ab) denoting the starting point and meaning 'from' गिहाओ पडिणिक्खमइ। 'He starts from the house'

The Genitive (G) denoting 'to, for' (original Dative) अमच्चो निवस्स कहेइ। The minister tells the king and meaning 'of' विजयस्स खत्तियस्स पुत्ते। 'The son of the chieftain Vijaya'

The Locative (L) meaning 'in, on, at' denoting time and place चंपाए नयरीए, कूणिए राया। 'In the town of Campā the king was Kūṇiya' अईए काले। 'In the days gone by'

Besides these there is the additional case Vocative (V) used in addressing एवं खलु जंबू। 'Thus indeed, O Jumbū,'

For other meanings and uses of the different cases cf the syntax of the cases 349-403

148 Mas nouns in AMg end in *a*, *i* or *u* Those ending in *-a* take the following terminations in different cases and numbers Sing N *-e* *o* V— A *-m* I *ṇa* *-ṇam* Ab. *-ā* *o* G *ssa* L *e* *mmi*, *mmi* Plu N *a*, V *ā* A *e*, *ā* I. *hi* *-hiṃ* Ab *hinto* G *ṇa* *ṇam* L *su*, *suṃ*

In applying the terminations the following changes occur. 1 Before the terminations of Ab sing and G plu the *-a* of the stem is changed to *-ā* 2 Before the terminations of I sing and plu Ab plu and L plu the *a* of the word is changed to *-e* 3 It should be noted that the two forms of I sing plu G plu and L plu differ from each other only in having or wanting the anusvāra Sometimes this

anusvāra is pronounced as an anunāsika giving rise to three forms in these cases : devāṇa, devaṇaṁ, devenā.

149 The declension of the Mas. noun ending in अ like देव 'a god' will be :

N.	देवो, देवे	देवा
V.	देव	देवा
A.	देवं	देवे, देवा
I.	देवेण, देवेणं	देवेहि, देवेहिं
Ab.	देवा, देवाओ	देवेहिन्तो
G.	देवस्स	देवाण देवाणं
L.	देवे, देवंसि, देवम्मि	देवेसु, देवेसुं

AMg. prose prefers the form *deve* in the N sing. and *devaṁsi* in the L. sing Other forms in prose and all forms in verses are used without distinction and often side by side.

150 Change of Gender

(i) Many neuter nouns ending in consonants have dropped their finals and while becoming vowel-ending have also changed their gender. (Cf. Sk. *dharman* n. 'order,' *dharma* m 'religion') Such cases are: *maṇo*, *maṇe* 'mind' (*manas*), *tavo*, *tave* 'penance' (*tapas*), *tamo*, *tame* 'darkness' (*tamas*); *vao*, *vae* 'age' (*vayas*); *kamme* 'action' (*karman*); *oe* 'blood' (*ojas*); *vacche* 'breast' (*vakṣas*); *soo* 'current' (*srotas*)

(ii) Neuter nouns ending in *-a* have also changed their gender and become Mas. (Cf Sk. *artha* m. 'meaning' *artha* n.) *ṭhāṇe* 'place' (*sthāna*), *rayaṇe* 'jewel' (*ratna*); *vīrie* 'energy' (*vīrya*); *daṁsaṇe* 'faith' (*darśana*): *maraṇe* 'death' (*maraṇa*); *jīvie* 'life' (*jīvita*); *bale* 'strength' (*bala*), *rūvā* forms (*rūpāni*); *vaṇā* 'forest' (*vanāni*) It is equally possible to regard the ending *-e* of the N. sing. as pertaining to Neu. nouns as contended by Bloch. Pischel regards that the change of gender was due to the similarity of forms in N. plu. of Mas. and Neu. in *-ā* as Vedic *yugā*.

(iii) Fem. nouns have become Mas. *pāuso* 'rainy season' (*prāvṛṣ*); *diso* 'quarter' (*diś*); *sarao* 'autumn' (*śarad*); *dāla* 'branch' (Pk *dalā*).

151 The THEMES of this declension, besides the corresponding nouns in Sanskrit, are taken from (i) the strong base of Sk. nouns of consonantal declension and all are thematised. Strong bases: in *-anta* of pr. part. *ramanto* 'taking delight' *-vanta bhagavanto* 'venerable' *-manta buddhimanto* 'wise', *appāṇa*, *attāṇa*, *āyaṇa* (*ātman*); *addhāṇa* 'way' (*adhvan*), *muddhāṇa* 'head' (*mūrdhan*); *juvāṇa* 'youth' (*yuvan*); *sāṇo* 'dog' (*śvan*); *barahiṇa* 'peacock' (*barhin*); *gabbhiṇa* 'pregnant' (*garbhin*) *nahacāriṇo* 'wandering in the sky' (*nabhocārin*).

(ii) Strong bases with the dropping of the finals: *bambha* 'supreme god' (*brahman*); *namo* 'name' (*nāman*); *pantha* 'way' (*pathin*)

(iii) Weak bases are taken in: *bhagavo* 'venerable' (*bhagavat*) · *ajāṇao*, 'not knowing' (*ajānat*); *paha* 'way' (*pathin*) *vimaṇo* 'of distracted mind' (*vimanas*): *seo* 'welfare' (*śreyas*); *jāyaveya* 'fire' (*jātavedas*) Extended weak bases are: *kaṇīyasa* 'younger' (*kanīyas*); *sejamsa* 'welfare' (*śreyas*); *viuso* 'wise' (*viduṣ*), *bhisao* 'physician' (*bhiṣak*)

(iv) In case of a few Mas. nouns ending in *u* the plural base in *-a* is taken as theme: *sāhaveṇa* 'by the sage' (*sādhu*), *bāhava* 'arm' (*bāhu*).

152 The PRIMARY DERIVATIVES of Sk are not felt as such and on account of sweeping phonetic modifications cannot be recognised Thus *jaṇa* 'people' (*jan-a*); *rahassa* 'secret' (*rahas-ya*); *nāṇa* 'knowledge' (*jñā-na*), *calaṇa* 'foot' (*car-aṇa*); *dhamma* 'religion' (*dhar-ma*); *gāya* 'limb' (*gā-tra*) *vāya* 'wind' (*vā-ta*) and many others. SECONDARY DERIVATIVES are more apparent: *vesāliya* 'belonging to Vesāli' (*vaiśālika*); *māṇasa* 'thought' (*mānasa*); *sundera* 'beauty' (*saundarya*) Only compound expressions preserve some faint trace of derivation: *gihattha* 'householder' (*gṛhastha*) *aṇḍaya* 'born of egg' (*aṇḍaja*).

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153 ADDITIONAL FORMS I sing forms by analogy like *kayasa* besides *kaena* with body' *vayasā* 'with words' after *maṇasā* 'with thought' *Balasa* beside *baleṇa* ' with force' after *sahasa* Also *niyamasa* (*niyameṇa*) *jogasā bhayasā*

Dative sing in *ae* is frequent *sagapagae* 'for vegetables' *purisattae* 'for manhood *devattae* 'as god , *neraiyattae* 'as a hellish being' and many others , also in *aya*, *vahaya* 'for destruction *gabbhaya* for birth'

Ab sing often weakens the final -*o* into *u* for metrical reasons *pāvau* from sin' *dukkhau* 'from misery'

Voc. sing *bhante* 'O lord from *bhadanta* (Sk *bhadram te*) the noun itself being secondary *ajjo* Sir (*arya*) and with protracted final *goyama* ' O Goyama ' usually before *i*- 'thus

154 HISTORICAL (i) Sanskrit forms continued N sing. *devo* (*devah*) with the tendency of changing the final into -*o* before sonants extended to all cases The alternative form *deve* is said to be dialectal Gray suggests a purely phonetic development giving rise to *o* and *e* N plu *deva* (*devah*), A sing *devam* (*devam*) I sing *devena* (*devena*), Ab sing *deva* (*devat*) G. sing *devassa* (*devasya*) plu *devanam* (*devanam*) L *deve* (*deve*) plu *devesu* (*devesu*)

(ii) Of older stage are I plu *devehi* (*devebhih*) or Bloch the stem *deve* extended by the additional *hi*

(iii) Of pronominal declension are L sing *devamsi* (**devasmin*) and the other *devammi* from Pali *devamhi* from the same form A plu. *deve* according to Pischel, Geiger Bloch analogical like *aggihi aggī* , *purisehi purise*

(iv) Mixed orig n I [redacted] rare form *devehi* from old form like *uttarahi dakṣiṇahi* Ab sing *devao* from *deva* (*devat*) and *o* from *tas*, Ab plu *devehinto* from *devehim* of I Plu and -*tas*

The Dat sing in *aya* from Sk Dat *devāya* The one in *ae* from the D G of Fem in *ia* parallel with from Pischel

For the uses of the tenses cf 416–429 The aspects of the verbs are not preserved except in the present when expressing a general statement

161 Unlike Sk *there is only* one set of *terminations* to be applied to the roots and it is the same as that of the P a r a s m a i p a d a of Sanskrit. All verbs in AMg take these very terminations Some forms of the Atmanepada are, however, met with in literature, but are of limited occurrence and may be regarded as irregular forms

(i) The forms of ĀTMANEPADA found in literature are I sing *vatte*, plu —, II sing *vattase* plu — III sing. *vattae* plu *vattante* A form of the I plu *vattāmahe* is used for the sing in Vas

(ii) The following forms of this conjugation are frequent 1. sing *jaṇe* 'I know', *na yane*, *manne* 'I think' *rame* 'I take delight' *lahe* 'I get', *vande* 'I bow' II sing. *pabhāsase* You speak', *avabujjhase* 'You know'. III sing, *lahae* 'He obtains' *bhañjae* 'He breaks' *titikkhae* 'He suffers' *sampavevae* 'He trembles'. III plu *uvalabhante* 'They obtain' *rīyante* 'They wander' *citthante* 'They stand'

(iii) Because it was the normal Pada for the passive in Sk it is frequently found in passive forms in AMg as well, *tīrae* = *tiryate*, *jujjae* = *yujyate*, *jhijjae* = *kṣīyate*, *bhuñjae* = *bhujyate*, *muccae* = *mucyate* etc.

162 A verb is conjugated in two n u m b e r s singular and plural and in three persons the First Person (I P.) denoting the speaker, the Second Person (II P) denoting the person addressed and the Third person (III. P) denoting all other things

The exact meaning of the plural forms of the three persons may best be seen by noting the agreement of the finite verb containing a multiple subject Thus I p plu. is I p sing and II p sing or plu or III p sing and plu. The II. p plu is II p sing and III. p sing and plu

A ✓ 163 The roots in AMg. are divided into three C l a s s e s for the convenience of conjugation. C. I consists of roots ending in the vowel अ and includes most of the roots in the language. C II. comprises roots ending in अ but adding ए before the terminations. C III comprises roots ending in other vowels namely आ, ए, or ओ

This is purely a matter of convenience The formation of the present base of the root is effected by the addition of different thematic suffixes (*-a -ya*), by reduplication (*dā-*, *dadāti*) or by the infix of a nasal (*krt- krnatti*) This gave rise to the ten fold classification of the Sk roots which has left a good deal of trace in AMg C. II of AMg generally agrees with the derivative conjugation of Sk., while the other two classes include verbs of all the nine conjugations according to the endings they assume in this language

164 The t e r m i n a t i o n s of the present tense are: I p sing *mi*, plu *-mo*, II p sing *-si*, plu *-ha*, III p. sing *-i*, plu *-anti* Before adding these terminations to the roots of C I, the following rules are to be observed: 1. Before the terminations of the I p the *-a* of the root is lengthened into *ā* 2 The *-a* of the root combines with the *a* of *anti* to form *-a* as followed by the conjunct

165 The conjugation in the present tense of a root like पास 'to see' will be :—

I. P	पासामि	पासामो
II. P.	पाससि	पासह
III. P	पासइ	पासन्ति

Like पास are to be conjugated other roots like —

अच्छ	to be	चिन्त	to think	फुस	to touch
आगच्छ	to come	जय	to conquer	भास	to speak
खण	to dig	जाण	to know	भक्ख	to eat
खिव	to,throw	दुरूह	to climb	भण	to speak

गारं – Careful

गच्छ	to go	धाव	to run	सर	to move
गेण्ह	to take	पड	to fall	वस	to live
चिट्ठ	to stand	पुच्छ	to ask	हण	to kill

166 The bases of this Class are taken from all the nine primary conjugations of Sanskrit In the majority of the cases the forms of the two languages agree with great precision But in a few cases the verbs have changed their mode of forming the bases and have taken up another conjugation The thematic conjugation is preserved as it is while the athematic one has lost its Ablaut series and is thematised Nothing definite could be said about the choice of the base except that the apparently thematic form was preferred

THEMATIC BASES (i) The first conjugation of Sk with a base in full grade with accent and thematic suffix *-a* Sk roots with the vowel *-a* and consonant (monosyllabic) show no change *cal* 'to move' *calai* *khan-* 'to dig' *khanai* *car-* 'to move' *carai*, *jval* 'to burn' *jalai*, *tyaj-* 'to abandon' *cayai*, *nam* 'to bow' *namai*, *pac* to cook' *payai*, *pat-* 'to fall' *paḍai*, *yat-* 'to strive' *jayai* *ram* ' to take delight ' *ramai*, *lap-* 'to speak' *lavai*, *vad* 'to spek' *vayai* *vam-* 'to vomit' *vamai*, *vas-* 'to live' *vasai* *has* 'to laugh *hasai*

(ii) If the root vowel is *i* or *-u* they become guṇated (full grade) *ruh* 'to grow' *rohai*, *jim* 'to eat' *jemai*, *akruś* 'to cry' *akkosai*, *nud-* 'to push *nollai* In case of *ṛ* it becomes *ari* (Sk *ar*) *kṛṣ* 'to cultivate' *karisai*, *mṛṣ* 'to forgive' *marisai*, *vṛṣ* 'to rain' *varisai*, *vṛt-* 'to behave' *vaṭṭai* (with cerebralisation and assimilation)

(iii) Some verbs of this type change their conjugation as *ghas* 'to eat *ghisai*, *ruh* to grow' *ruhai*, according to the sixth conjugation *cal* 'to move' *callai*, *jim-* to eat' *jimmai* *ruc-* 'to like' *ruccai*, *lag* 'to cling' *laggai*, *vraj-* 'to proceed *vaccai* (with devocing), all according to the fourth conjugation (Pischel) or gemination due to penultimate accent (Jacobi) *Bhaṇ* 'to speak' *bhaṇai* may be after the ninth, *labh-* 'to get' *lambhai* after the nasal sixth,

labbhai passive with active meaning *kam-* 'to love' *kāmei* denominative in origin as in Sk , *kram-* 'to step' *kamai* differing from Sk , *bhram-* 'to wander' *bhamai* preserves an old conjugation

(iv) If the monosyllable root ends with a short vowel it is naturally gunated (full grade) *cyu-* 'to fall *cavai* , *plu* to float' *pavai* , *bhū* 'to become' *bhavai*, *havai* , *hṛ-* 'to take away' *harai*, *tṛ-* 'to cross' *tarai* , *smṛ-* 'to remember' *sarai*, *sumarai* , *sru-* ' to flow' *savai* Older conjugational forms are preserved in *dhṛ-* 'to hold *dharai*; *mṛ-* 'to die' *marai* , *vṛ-* 'to choose' *varai* , *sṛ-* 'to move' *sarai* , change of conjugation is met in , *ji-* 'to conquer' *jiṇai* after the 9th

(v) A long vowel of the root remains unchanged , *jīv-* 'to live' *jīvai*, *khād-* 'to eat' *khayai*, *dhav-* 'to run' *dhāvai* *bhaṣ* 'to speak' *bhāsai* , *virādh* 'to violate' *virahai* , *sev-* 'to serve' *sevai* Metrically long vowel is also kept, *takṣ-* 'to chop' *tacchai* , *kamp* to tremble *kampai* , *pragalbh-* 'to boast' *pagabbhai*, *nind-* 'to blame *nindai* *rakṣ-* 'to protect' *rakkhai* , *śikṣ-* 'to learn *sikkhai*, *garj-* 'to roar *gajjai*

(vi) Weak grade, as in the 6th conjugation, is found in *bhās* 'to shine *bhisai* , *dhav-* 'to wash *dhuvai* , and *dhovai* after the secondary base *dhuva* More regular than Sk are the forms *ehai* (*ihate*) *sajjai* (*sañj* , *sajati*), *mil* 'to close' has (*um*) *millai*

(vii) The roots with the thematic suffix *-sko-* (S *cch*) are *gam* to go' *gacchai* , and a generalised form *mūrch-* 'to fall in a swoon' *mucchai*.

(viii) Forms of the reduplicated type are *pa* 'to drink' *pivai* , *sthā-* 'to stand' *citthai* , and *sad* (I E. * *sed*) 'to sit' *siyai*

(ix) Dissyllabic roots are *gai* 'to sing' *gāyai* , *dhyai-* 'to think' *jhiyayai* , *trai-* 'to protect' *tāyai*.

167 (i) Roots of the sixth conjugation with a weak grade

base and the accented thematic suffix *á* Identical with Sk. are *spṛś* 'to touch' *phusai* (while *phāsai* after the first) *samkuc-* 'to contract' *samkucai*, *kṣip* 'to throw' *khivai* *diś-* 'to point, *disai*, *uddisai* *likh-* 'to write' *lihai* (*lehai* after the first), *viś-* to enter' *visai*, *vyutsṛj-* 'to abandon' *vosirai*.

(ii) Change of conjugation is found in *truṭ-* 'to break' **tuṭṭai*, *sphuṭ* 'to burst' *phuṭṭai* *vidh-* 'to pierce' *vijjhai*, all after the fourth, *mil* 'to join' *melai* and *vidh-* 'to pierce' *vehai* after the first *gṝ* (*gar-*, *gira*) 'to swallow' *gilai* and *sphur-* (*sphar*) 'to throb' *phurai* are due to the effect of the original sonant becoming an independent syllable

(iii) Roots inserting a nasal are *lip-* 'to besmear' *limpai*, *lup-* 'to conceal *lumpai*, *vid-* 'to get' *vindai*, *sic-* 'to sprinkle' *siñcai*, *muc* 'to release' *muñcai* (also *muyai*) *kṛt-* 'to cut' *kantai*, *vigiñcai*

(iv) Roots with the suffi *-sko-* are *iṣ-* 'to wish' *icchai*; *ṛ* (*ar*) 'to go' *acchai* (Pischel) or *ākṣeti* (Turner)

(v) Roots of the fourth conjugation with a low grade base with accent and suffix *ya* show the assimilation of the final consonant with the *ya* and palatalisation when the root ends with a dental *nṛt* 'to dance' *naccai*, *yudh* 'to fight' *jujjhai* *truṭ-* 'to break' *tuṭṭai* *kup-* 'to be angry' *kuppai*, *lubh* 'to covet' *lubbhai*, *ruṣ* 'to be angry' *russai*, *rusai* *tuṣ* 'to be pleased *tusai* *śuṣ-* 'to get dry' *sussai*, *sūsai* *duṣ* 'to be soiled' *dusai* *dussai*, *kuṭ* 'to strike' *kuṭṭai*, *krudh* 'to be angry' *kujjhai*, *kliś-* 'to be afflicted' *kilesai* (with full grade), *gṛdh-* 'to covet' *gijjhai*, *budh-* 'to know' *bujjhai*, *sidh* 'to be accomplished' *sijjhai*

(vi) Of full grade are *hṛṣ-* 'to be delighted' *harisai* (Epic *harṣati*), *śliṣ* 'to cling' *silesai*, *iṣ* 'to go' *esai* *visṛj-* 'to let go' *visajjai*, of doubtful grade *man* 'to think' *mannai*, *naś* to be destroyed' *nassai*, *pad-* 'to step' *pajjai*, *mṛg-* to search' *maggai*, *vidh-* 'to pierce' *vindhai*

(vii) Dissyllabic roots with a weak grade or a lengthened grade may be found in *jan-* 'to be produced' *jayai*, *jṛ-* 'to be old' *jirai*, *tam-*

viśram- 'to rest' *vīsamai*, *klam-* 'to fade' *kilammai*; *mad-* 'to be exhilarated' *majjai*

(viii) Differing from Sk: *śam-* 'to be pacified' *samai*, *mā-* 'to measure' *māyai*, *ālī-* 'to collect' *alliyai*

168 ATHEMATIC BASES (i) Roots of the second conjugation of a bare base before the terminations are preserved in case of *-ā-* ending and fall under Class III. Others are thematised Thus: *sū-* 'to give birth' *(pa)savai*, *hnu-* 'to conceal' *ninhavai*, *ninhuvai*; *rū-* 'to cry' *ruvai*, *rovai* from the secondary base *ruv-* *bhā-* 'to shine' *(padi)hāyai*, *si-* 'to lie down' *sayai*, *stu-* 'to praise' *thuṇai*, *śvas-* 'to breathe' *sasai*, *ūsasai*, *svap* 'to sleep' *suvai*, *sovai* from the secondary base *suva*, *ās-* 'to sit' *ahiyāsai*, *pajjuvāsai*; *śās-* 'to rule' *sāsai*, *jagṛ-* 'to keep awake' *jāgarai*, *vid* 'to know' *veyai* (from the causal) *han-* 'to kill' *haṇai*

Roots in *ā* are opitionally thematised: *ma* 'to measure' *māyai*, *vā* 'to blow' *vāyai*, *yā-* 'to go' *paiiyai*; *khyā-* 'to tell' *agghāyai*, *aikkhai*

Dissyallabic roots are *rud-* 'to cry' *ruyai*, *royai*; *brū-* 'to speak' falls under C III

(ii) Of the third conjugation formed by reduplication we have *hā-* 'to abandon' *jahai*, *bhī-* 'to fear' *bihai*, *bhāyai* (Pischel derives *bīha-* from *bhīṣ*), *hu-* 'to sacrifice' *huṇai*, *ṛ-* to go' *rīyai* Others ending in *-ā* in C III

(iii) Of the fifth conjugation (falling together with the 9th) *ci-* 'to collect' *ciṇai*, *dhū-* 'to shake' *dhuṇai*; *śru-* 'to hear' *suṇai*, *āp-* 'to obtain' *pāuṇai*, (also *pappoi*, *pāvai*), *śak-* 'to be able' *sakkuṇai* (also *sakkai*), *stṛ-* 'to spread' *vittharai*; *kṛ-* 'to do' *kuṇai*

(iv) Roots of the seventh conjugation have generalised the thematic form of the weak base *chid-* 'to cut' *chindai*, *bhaj-* 'to break' *bhañjai*, *bhid-* 'to break' *bhindai*, *bhuj-* 'to enjoy' *bhuñjai*, *yuj-* 'to join' *juñjai* also *jujjai*, *rudh-* 'to obstruct' *rundhai*, *hims-* 'to kill' *himsai*, *abhyañj-* to bathe' *abbhangai*.

(v) Of the so-called eighth conjugation (originally a part of the 5th) we have only : *kṛ-* 'to do' *karai* (strong) *kuvvai* (weak) and *kṣaṇ-* 'to hurt' *chaṇai*.

(vi) Roots of the ninth conjugation are: *jñā-* 'to know' *jāṇai jāṇāi*, *krī-* 'to buy' *kiṇai* ; *pū-* 'to purify' *puṇai* ; *aś-* 'to eat' *aṇhāi*; *grah-* 'to take' *geṇhai* ; *badh-* 'to bind' *bandhai*.

169 The origin of the forms of the present offers no difficulty. All of them are directly derived from Sk. Thus *bhavāmi* (*bhavāmi*) *bhavāmo* (*bhavāmaḥ*), *bhavasi* (*bhavasi*), *bhavaha* (*bhavatha*), *bhavai* (*bhavati*), *bhavanti* (*bhavanti*). The length of the vowel in the first person is due to the *o* of the thematic vowel *e/o*.

170 The root अस् 'to be' corresponds to Sk. forms :—

I. p.	(अहं) अंसि, मि I am,	(अम्हे) मो, मु we are.
II. p.	(तुमं) असि, सि thou art,	(तुम्हे) त्थ you are.
III p	(सो, से, सा, तं) अत्थि he is etc.	(ते, ताओ, ताइं) सन्ति they are.

Often the III. p. form *atthi* is generalised for all persons and numbers.

171 Conjugate : अह चिट्ठामि, अहं भासामि, अहं गेण्हामि, अहं जाणामि, अहं गच्छामि.

हणामो. जाणसि. दुरुहन्ति. वससि. पढइ. अच्छन्ति. पुच्छामि. फुसइ. खिवइ. भक्खइ. जाणइ. धावन्ति. रक्खामि. आगच्छइ जयइ.

1. किंकरो भरं खणइ। 2. वाणरा रुक्खेसु वसन्ति। 3. गामेसु नरा सन्ति। 4. सो खग्गेण वग्घं हणइ। 5. सियालो मग्गंमि[1] चिंतइ। 6. सिंहो मिगे भक्खइ। 7. मणुस्सा भासन्ति। 8. तुम्हे मिच्चं सरह। 9. अम्हे सिलोगं भणामो। 10. वायसो सियालस्स वियारं जाणइ। 11. मिगो रण्णे रुक्खस्स मूले चिट्ठइ। 12. सो हत्थेण आसं फुसइ। 13. निवो बलेण अगनयं जयइ। 14. पुत्तो आयरियं पसिणे[2] पुच्छइ। 15. दासो भारं वहइ। 16. नत्थि ओवम्म[3] नासो। 17. सुयणो न

1. 395. 2. 354. 3. 337.

कुप्पइ। 18 चंदस्स किरणा अमयं मुंचन्ति। 19 सील परं कुलाओ दारिद्द च रोगाओ।

172 (I) They speak I go We run You kill I take Thou givest We ask They conquer It falls She lives They throw He moves You climb She eats It comes

(II) 1 I think 2 The lion eats men 3 The king lives in the city 4 The child runs fast 5 The teacher asks questions 6 The servant falls from the tree 7 *Men come from the village* 8 *We go to the* town[4] 9 He kills a dog with a stick 10 He climbs the tree 11 The child catches the ear of the horse 12 *The warrior discharages arrows*

LESSON THREE

173 Like Mas nouns Neu nouns in AMg also end in *a* *i* and *u* The terminations for those in *-a* are N A sing *-ṃ* plu *-iṃ* *ṇi* Before the plu terminations the preceding vowel is lengthened The other terminations are the same as those of the Mas nouns (cf 148)

As regards origin the sing is identical with the Sk form (*vanam*) and the plu termination *ṇi* is the same as Sk *ni* (*phalani* = *phalaṇi*) The other form *phalaim* or *phalai* offers difficulty Bloch Alsdorf and others accept *the phonetic change of the loss of the nasal n* and the nasalisation of the following vowel Gray suggests that *phalai* comes from the Vedic plu *phala* + (i) *ini* which is borrowed from nouns ending in *n* (cf *balini*) with analogical shortening of *i* or (ii) *in* of pre Sanskrit as in Av

4 353

174 A Neu. noun like वण 'a forest' will be declined as follows :—

N.	वण	वणाइं, वणाणि
V.	वण	,, ,,
A.	वण	वणाइं, वणाणि
I.	वणेण, वणेणं	वणेहिं, वणेहि
Ab	वणा, वणाओ	वणेहिंतो
G.	वणस्स	वणाण, वणाणं
L.	वणे, वणसि, वणम्मि	वणेसु, वणेसुं

175 CHANGE OF GENDER. Besides the usual neuter nouns in Sk. some vowel-ending Mas nouns show a plural form of the Neu. declension *guṇāiṃ* 'virtues' (*guṇa*); *pasiṇāiṃ* 'questions' (*praśna*), *māsāiṃ* 'months' (*māsa*); *phāsāiṃ* 'touches' (*sparśa*); *rukkhāiṃ* 'trees' (*vṛkṣa*).

Fem. nouns becoming Neu are *tayāṇi* 'barks' (*tvak*), *pāuyāiṃ* 'shoes' (*pādukā*), *pantiyāiṃ* 'row' (*pankti*): *bhamuhāiṃ* 'eyebrows' (Pk. *bhamuhā*)

BASES Nouns ending in consonants become shortened by the dropping of the consonant *jaga* 'world' (*jagat*); *tava* 'penance' (*tapas*), *naha* 'sky' (*nabhas*), *ura* 'breast' (*uras*), *sira* 'head' (*śiras*); *raya* 'dust' (*rajas*)

176 Like वण should be declined neture nouns in अ as:

उज्जाण	garden	पण्ण	leaf	मण	mind
कम्म	deed	पाव	sin	मज्ज	wine
गुण	virtue	पुण्ण	merit	मस	flesh
गेह, घर	house	पुप्फ	flower	रज्ज	kingdom
दाण	gift	पोत्थय	book	वीरिय	energy
देवउल	temple	फल	fruit	सुत्त	thread, passage
नह	sky	बल	power	सुवण्ण	gold.

177 Present tense of roots of Class II. 1. Before the

174 A Neu noun like वण 'a forest' will be declined as follows —

N	वणं	वणाइं, वणाणि
V	वण	,, ,,
A	वण	वणाइं, वणाणि
I	वणेण, वणेणं	वणेहिं, वणेहि
Ab	वणा, वणाओ	वणेहिंतो
G	वणस्स	वणाण, वणाणं
L	वणे वणंसि, वणम्मि	वणेसु, वणेसुं

175 Change of Gender Besides the usual neuter nouns in Sk some vowel-ending Mas nouns show a plural form of the Neu declension *guṇāiṁ* 'virtues' (*guṇa*), *pasiṇāiṁ* 'questions' (*praśna*), *māsāiṁ* 'months' (*māsa*), *phāsāiṁ* 'touches' (*sparśa*), *rukkhāiṁ* trees' (*vṛkṣa*)

Fem nouns becoming Neu are *tayāṇi* 'barks' (*tvak*) *pāuyāiṁ* 'shoes' (*pādukā*), *pantiyāiṁ* row' (*pankti*) *bhamuhāiṁ* 'eyebrows' (Pk *bhamuhā*)

Bases Nouns ending in consonants become shortened by the dropping of the consonant *jaga* 'world' (*jagat*), *tava* 'penance' (*tapas*), *naha* 'sky' (*nabhas*), *ura* breast' (*uras*), *sira* 'head' (*śiras*), *raja* 'dust (*rajas*)

176 Like वण should be declined neture nouns in अ as

उज्जाण	garden	पण्ण	leaf	मण	mind
कम्म	deed	पाव	sin	मज्ज	wine
गुण	virtue	पुण्ण	merit	मस	flesh
गेह, घर	house	पुप्फ	flower	रज्ज	kingdom
दाण	gift	पोत्थग	book	वीरिय	energy
देवउल	temple	फल	fruit	सुत्त	thread, passage
नह	sky	बल	power	सुवण्ण	gold

177 Present tense of roots of Class II 1. Before the

of flowers to the god 4 He wishes (for) power and energy[5] 5 Birds fly in the sky 6 Wise men preach religion 7 The tree[6] has leaves, flowers and fruits 8 God punishes wicked men 9 Fools do not undersrand the meaning of books 10 I do not see flowers on the trees 11 The crow says to the jackal 'You do not speak the truth[7] 2 You want my food

LESSON FOUR

182 Feminine nouns end in आ इ ईं उ or ऊ All of them are declined similarly except in the case of L sing where nouns ending in इ and उ have an additional form with the termination आसि

As compared to Mas and Neu nouns the endings of the Fem nouns appear to be numerous But there is no real distinction between *i* *u* and *ī* *ū* Nor do these endings preserve any different ypes of declension There is no predominant type as in case of Mas *-a* and the system of Fem declension is the result of the interaction of all the types

183 The terminations for the Fem nouns are S ng N — A *m* V —, *i*, I *-e* Ab *-o* *e* G *-e* L *-e* *msi* Plu. N —, *-o* A —, *-o* V — *-o* I *hi* *him* Ab *hinto* G *na* *ṇam*, L *su* *sum* Before the termination of the A sing the long vowel of the stem is shortened as it is followed by an anusvara

184 The full declension of a feminine noun ending in आ like माला a garland will be —

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[5] 352 [6] 394 [7] 478

Besides these three types of verbs other roots have analogically taken place in this class Thus from the first conjugation we find *dharei* (*dhr*) *sumarei* (*smr*) *kamei* (*kam*) *namei* (*nam*) *rakkhei* (*raks*) from the second *utthei* (*uttha*) *thunei* (*stu*) from the third *bihei* (*bhi*) from the fifth *pavei* (*prap*-) from the eighth *karei* (*kar*) In some of these cases the original long syllable must have helped the presence of *-e* (*karoti karei prapnoti pavei*)

179 ADDITIONAL FORMS I sing *janimi janami sahami hasami* etc where the second syllable is weakened Plu *hasamu hasama accemu accimo jampimo vandimo, icchamu* etc where either the second or the third syllable is weakened II p sing *janasi* (survival of Sk) III p *acchahim adhahi parijanahi* all suggesting borrowal from Apabhramśa or the popular language

180 (I) Decline in full पुण्ण पण्ण उज्जाण सुवण्ण

(II) मंसेण फलाइं पाव बालस्स वारियाणं रज्जंसि नहेण सुत्तेसु मज्ज देवउलाओ गेहेहिन्तो गुणेहिं

(III) 1 मोरो निवस्स उज्जाणे वसइ। 2 बालओ फलाइं गणेइ। 3 रुक्खाओ फल पडइ। 4 फलं च पुप्फं च रुक्खाणं अलंकारा[1]। 5 पावकम्म करेइ दुज्जणो न य लज्जइ। 6 लोए पुण्णेहिंतो[2] पावाइं अहिगाइं।[1] 7 समणो मज्जं च मंसं च न भक्खइ। 8 अरहंतो धम्म भासइ गणहरा त सुणेन्ति। 9 बालओ नयरं वण्णेइ। 10 तुम्हे फलाइ गेण्हह। 11 आयरिओ देवउलं पविसइ। 12 अहं उज्जाणं गच्छामि। 13 भूवो चोरे दण्डेइ। 14 पुरिसो सुवण्णं तोलेइ। 15 सं हे मियाण[3] पवरे। 16 कमलाइं कद्दमे संभवंति न हु होन्ति मलिणाइं। 17 तावसो वणं पविसइ।

181 (I) Of the mind Flowers With leaves Of the thread To the temple In the kingdoms From the sky With power Of the deeds

(II) 1 The houses of the monkeys are on the trees 2 There are trees[4] in the garden 3 He gives a garland

[1] 335
[2] 382
[3] 387
[4] Make 'trees' the subject

nindā 'blame' (*nind ā*), *saṁkā* 'doubt' (*śaṅk-ā*); *hiṁsā* 'killing' (*hiṁs ā*), *khamā* 'forgiveness' (*kṣam ā*), *bhāsā* 'speech' (*bhaṣ-ā*), *sevā* 'service' (*sev-ā*), *cintā* 'thought' (*cint-ā*), *bhikkhā* 'begging' (*bhikṣ-ā*) with the suffix *-yā* *vijjā* 'learing' (*vid yā*) *bhajjā* 'wife' (*bhār-yā*); *sejjā* 'bed' (*śay-yā*), other rare suffixes, *veyaṇā* 'pain' (*ved-ana*), *gāhā* 'verse' (*gā-thā*) *taṇhā* 'thirst' (*tṛṣ ṇā*), *jonhā* 'moon light' (*jot-snā*) *māyā* 'measure' (*mā trā*)

With the FEMININE SUFFIX *-ā* are formed feminine adjectives like *pāvā* 'sinful' (*pāva*), *taruṇā* 'young' (*taruṇa*) etc The abstract suffix *-tā* *devayā* 'deity' (*deva tā*), the suffix *-ikā* (as feminine for *-aka*) *kumārigā* 'girl' (*kumāra*) *ajjiyā* 'grandmother' (*āryikā*), *ājīviya* mode of life' (*ajīvikā*), *gaṇiyā* 'courtezan' (*gaṇikā*), *culiyā* 'crest' (*cūlika*) Differing from Sk *mahāliyā* 'great' *ammayā* 'mother', *cirāusā* 'of long life', *abbhatthaṇiyā* 'request', *nattuṇiyā* 'grand daughter', *māgahā* 'belonging to Magadha'

188 ADDITIONAL FORMS In the singular *mālāe* is often weakened into *mālāi* In the L Plu we have *hatthuttarahim*, *gimhāhim*, *visāhāhim* all of which could be considered as forms of I plu used as L. or from Apabhraṁśa or popular language

189 ORIGIN Fully agreeing with Sk are N sing *mālā*, plu *mālā* (*malah*), V sing *māle* A sing *mālam* (*malām*), I plu *mālāhim* (*malābhih*) G plu *mālāṇam* (*mālanam*), L. plu *mālāsu* (*mālasu*) N V A plu form *malāo* after the forms of *-i* and *-u* endings Pali *mattiyo* (Sk *matayah*) with the lengthening of the vowel after the analogy *mati*: *matiyo*, *mālā* *malāyo* Pk *mālāo* Gray suggests that it is *mālā* and the consonantal ending *as* Ab sing *mālāo* is analogical after *devao* Ab plu *mālahinto* is composite as *devehinto* I G L. sing *mālāe* is according to Pischel, Bloch, Geiger the D G *malayai* of the Brahmaṇas and Upaniṣads used as G Alsdorf suggests that *malae* is a phonetic variant of *malāya* which is older and in agreement with Pali *kaññāya* This form may have arisen by rhythmic change like *muṇiṇā* · *muṇīṇa* *sāhuṇā*, *sāhūṇa* of Mas. nouns

N.	माला	माला, मालाओ
V.	माले, माला	माला, मालाओ
A.	मालं	माला, मालाओ
I.	मालाए	मालाहि, मालाहिं
Ab	(मालाए), मालाओ	मालाहिन्तो
G.	मालाए	मालाण, मालाण
L.	मालाए	मालासु, मालासुं

Similarly are to be declined other Fem. nouns endin in आ—

उम्हा	heat	देवया	deity	मज्जाया	limit
कन्ना	daughter	नट्टसाला	theatre	लया	creepe
किवा	compassion	नावा	boat	वेला	time
गंगा	Ganges	पया	subjects	साला	school
छाया	shade	पूया	worship	साहा	branch
जउणा	Jumna	भज्जा, भारिया	wife	सेणा	army.

185 Change of Gender. Mas. nouns ending i consonants become Fem. along with a change in the final (cf Sk. *sīman* m. *sīmā* f.) *addhā* 'way' (*adhvan*); *sembh* 'mucus' (*śleṣman*); *umhā* 'heat' (*uṣman*), the change c gender being caused by the N. sing ending in—*ā* *gimh* 'summer' (*grīṣma*) *hemantā* 'winter' (*hemanta*) due to th association with *vāsā* 'rainy season' (*varṣāh*); *garim* 'greatness' (*gariman*).

186 The themes are either shortened forms : *suman* 'of good mind' (*sumanas*): *accharā* 'divine damsel' (*apsaras* *parisā* 'assembly' (*pariṣad*) or extended forms : *sariy* 'river' (*sarit*); *cirāusā* 'of long life' (*cirāyuṣī*); *āsis* 'blessing' (*āśīh*); *disā* 'direction' (*diś*); *vāyā* 'speech' (*vāc* *girā* 'words' (*gir*); *sampayā* 'wealth' (*sampad*); *chuh* 'thirst' (*kṣudh*).

187 Of the primary derivatives only few are felt a such : root-nouns *niddā* 'sleep' (*nidrā*) *payā* 'subjects (*prajā*) *pahā* 'light' (*prabhā*) The use of the suffix -*ā* frequent : *kiḍḍā* 'sport' (*krīḍ-ā*), *dayā* 'compassion'(*day-ā*

nindā 'blame' (*nind ā*), *samkā* 'doubt' (*śaṅk ā*) *himsā* 'killing' (*hims ā*), *khamā* 'forgiveness' (*kṣam ā*), *bhāsā* 'speech' (*bhaṣ-ā*), *sevā* 'service' (*sev-ā*), *cinta* 'thought' (*cint-ā*), *bhikkhā* 'begging' (*bhikṣ-ā*) with the suffix *-yā* '*vijjā* 'learing' (*vid yā*) *bhajjā* 'wife' (*bhār-yā*); *sejjā* 'bed' (*śay yā*), other rare suffixies, *veyaṇā* 'pain' (*ved-ana*), *gāhā* 'verse' (*gā-thā*), *taṇhā* 'thirst' (*tṛṣ ṇā*), *joṇhā* 'moon light' (*jot-snā*), *māyā* 'measure' (*mā tra*)

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is valuable 8 The tree[1] has long branches green leaves and sweet fruit 9 The beautiful girls dance in the theatre 10 Sita is the wife[2] of Rama 11 The worship of the gods is meritorious 12 The boat sinks in the deep ocean

LESSON FIVE

196 Mas nouns ending in *i* and *u* take the following terminations Sing N — V — A *-m* I *ṇa* Ab *ṇo o* G *ṇo ssa* L *msi mmi* Plu N V A *ṇo o* I *hi -him* Ab — *hinto* G *ṇa nam* L *su sum* Before the terminations of N and V plu *ṇo* A sing *m* Plu *ṇo* I sing *ṇa* Ab G sing *ṇo ssa* and L sing *msi mmi* the preceding vowel is short while in all other cases it is long

197 The full declension of a Mas noun in इ like अग्गि 'fire will be —

N	अग्गी	अग्गिणो अग्गीओ
V	अग्गि	अग्गिणो अग्गीओ
A	अग्गिं	अग्गिणो अग्गीओ
I	अग्गिणा	अग्गीहि अग्गीहिं
Ab	अग्गिणो अग्गीओ	अग्गीहिंतो
G	अग्गिणो अग्गिस्स	अग्गीण अग्गीणं
L	अग्गिंसि अग्गिम्मि	अग्गीसु अग्गीसु

A Mas noun ending in उ is वाउ wind

N	वाऊ	वाउणा वाअवो
V	वाउ	वाउणो वाअवो
A	वाउं	वाउणो वाअवो

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1 394 2 350

I	वाउणा	वाऊहि, वाऊहिं
Ab	वाउणो, वाउओ	वाऊहितो
G	वाउणो, वाउस्स	वाऊण, वाऊणं
L	वाउसि, वाउम्मि	वाऊसु, वाऊसुं

198 Few other nouns of *-i* and *-u* endings have become Mas Thus *āu* 'water' (*āpas* f), *teu* 'fire' (*tejas* n) *vau* 'words' (*vacas* n)

The THEMES are taken from the final consonantal endings as well, mostly by dropping the final consonant *hatthi* 'elephant' (*hastin*), *tavassi* 'ascetic' (*tapasvin*), *nāṇi* 'knower' (*jñānin*), *mehavi* 'wise' (*medhavin*), *bambhayari* 'celibate monk' (*brahmacārin*), *pakkhi* 'bird' (*pakṣin*), *sami* 'lord' (*svāmin*) *sasi* 'moon' (*śaśin*), *oyamsi* 'full of vigour' (*ojasvin*), *teyamsi jasamsi* etc *cakkavatti* 'sovereign king' (*cakravartin*); *manti* 'minister' (*mantrin*), *daṇḍi* 'staff bearer' (*daṇḍin*), *sakkhi* 'witness' (*sākṣin*), *joi* 'star' (*jyotis*), *havi* 'oblation' (*havis*), and compounds with *-jña* 'to know' like *savvannu* 'omniscient' *vinnu* 'knower' etc. The weak base is found in *viu* 'knower' (*vidus*)

199 Few DERIVATIVES are apparent in these types of nouns Root-nouns may be found in *vihi* 'fate' (*vi-dhi*); *sandhi* 'joint' (*san-dhi*), *pahu* 'lord' (*pra bhu*) *nāi* 'relative' (*jñā-ti*), *vaṇhi* 'fire' (*vah ni*), *jantu* 'animal' (*jan tu*), *maccu* 'death' (*mrt-yu*), *vāu* 'wind' (*vā-yu*), and a few others

200 ADDITIONAL FORMS I sing *aṭṭhiṇa*, *muṭṭhiṇa* after the analogy of *deveṇa*, L sing *rāo* (*rātrau*), *ghimsu* (*grīṣme*) as survivals from Sk V sing *gahāvai*, *muṇi*, *jambū* with the *pluti* of the final, N V A plu *aggī*, *vāu*, *vāavo* *risao*, *bahave* (always so), *girisu*, *vagguhim* etc preserve the original short vowel in verses, Ab sing. *aggīu* *vāuu* show the weakening of the finals

201 ORIGIN Agreeing with Sk are *aggi* (*agnih*) *vāu* (*vāyuh*), *aggim* (*agnim*) *vāum* (*vayum*), *aggiṇā* (*agnina*) *vāuṇā* (*vāyuna*) *aggīhi* (*agnibhih*), *vāūhi* (*vayubhih*), *aggīṇam* (*agnīnām*) *vāūṇam* (*vayūnām*) N. A plu *aggio*,

asīo, *vāūo* from the fem declension like *maīo*, Ab G. sing. *aggino vāuno* from the consonantal declension of words like *balin* (*balinah*), G. sing *aggissa* etc from the *-a-* declension; L. sing. *aggimsi aggimmi etc.* from the pronominal declension or after the analogy of the *-a-* declension, Ab sing *aggīo* from the adverbial *-tas* with analogical lengthening cf. Pali, *cakkhuto*, N A plu *aggino* from the *-in* declension, L plu *aggīsu*, *vāusu* after the analogy of *aggihi*, *agginam*, or after *devesu*.

202 Other Mas. words to be similarly declined are:

इसि	sage	पहु	lord	रवि	sun
उसु	arrow	बंधु	brother	रिउ	enemy
कइ	poet	बाहु	arm	विहि	fate
सेउ	fire	भिक्खु	monk	सत्तु	enemy
निहि	store	मच्चु	death	साहु	monk
पइ	husband	मणि	jewel	सेउ	bridge
पक्खि	bird	मुणि	sage	हत्थि	elephant.

203 In AMg the p a s t t e n s e of all the verbs is formed by adding the terminations:

I, II, III, p. इत्था (हसित्था) इंसु (हसिंसु)

It should be noted that these two forms are used for all the persons Similarly from other roots are formed:

संपज्ज	to obtain	संपज्जित्था	संपज्जिंसु
रोय	to like	रोइत्था	रोइंसु
एस	to beg	एसित्था	एसिंसु
रीय	to wander	रीइत्था	रीइंसु
विहर	to live	विहरित्था	विहरिंसु
भुंज	to eat	भुंजित्था	भुंजिंसु
सेव	to serve	सेवित्था	सेविंसु

204 ORIGIN. Both these forms are originally of aorist. The singular termination *-itthā* or *-ittha* may come from the Sk *-iṣṭa* of the III. p sing. Ātmanepada of the *-iṣ* aorist. The form with the dental instead of the expected cerebral

leads Pischel to doubt the derivation. The plu. *-imsu*, according to Pischel, Geiger, comes from *-iṣuh* of the III p plu Parasmaipada of the *-iṣ* aorist Gray explains the presence of the nasal as due to the contamination of **avattum* and *avattisum* (cf Sk *avrtan*: *avartiṣur*) i e. of the *-a-* aorist and the *-is*-aorist For the dental of the singular Bloch suggests the influence of *-ttha* of *as-* or according to Smith it is due to the contamination of the thematic aorist

205 All the three types of past tenses of Sk have left a few oft-used forms in AMg which are used in nearly all the persons and numbers thus suggesting that their original value is fully lost The augment is kept in a few cases

(i) IMPERFECT *as-* 'to be' *āsī*, *āsi* Use · *ke aham āsī* 'Who was I?' *amhe āsi* 'we were' *cattāri mittā āsi* 'had four friends' *bru-* 'to speak' *abbavī* Use *bālā imam vayanam abbavī* 'the ignorant men spoke these words'

AORIST Beside the regular forms I p sing *kṛ-* 'to do' *akarissam*, *pracch* 'to ask' *pucchissam*. II p sing *kṛ akāsī akāsi* Use . *jamaham puvvam akāsi* 'which I did formerly' *jahā vayam purā kammam akāsi* 'as we did the Kamma before', *vad-* to speak' *vayāsī* (like Pali *agamāsi*) III p sing *akāsī*, *akāsi*, *sthā-* 'to stand' *ṭhāsī*, *car-* 'to move' *acāri*, *kath-* 'to tell' *kahesi*, *bhu-* 'to become' *bhuvi*, *ahesī*. I p plu *vas-* 'to live' *vucchamu* III p plu *vayāsī*. From causal base a form of the *s*-aorist *pavvāvesi*

(iii) PERFECT. *āhu*, *udāhu* and analogical *āhamsu* used for sing and plu as well

206 More often the meaning of the past tense in AMg is expressed by using the p a s t p a s s i v e p a r t i c i p l e. It is formed by adding the termination इय to the root. So from the following roots .

हस	to laugh	हसिय	laughed
भण	to speak	भणिय	spoken
पुच्छ	to ask	पुच्छिय	asked

रक्ख	to protect	रक्खिय	protected
चिंत	to think	चिन्तिय	thought
भक्ख	to eat	भक्खिय	eaten
पड	to fall	पडिय	fallen

207 In many cases, however, the Sk. form of the past passive participle is changed according to the ordinary rules of phonology. The following are the most important of such forms :

गम	to go	गय	कर	to do	कय, कड,	दे	to give	दिन्न
जाण	to know	नाय	आरभ	to begin	आरद्ध	ने	to carry	नीय
छिंद	to cut	छिन्न	बध	to bind	बद्ध	मर	to die	मय
लह	to obtain	लद्ध	पय	to cook	पक्क	पास	to see	दिट्ठ
गा	to sing	गीय	नस	to vanish	नट्ठ	पविस	to enter	पविट्ठ
पाव	to obtain	पत्त	तर	to cross	तिण्ण	चिट्ठ	to stand	ठिय
सुण	to hear	सुय	चव	to fall	चुय	बंध	to bind	बद्ध
हण	to kill	हय	डह	to born	दड्ढ	वय	to speak	वुत्त

208 The PAST PASSIVE PARTICIPLE forms of Sk formed by the accented suffix *-tá* and preceded by the vowel *-i-* are generalised in AMg so as to give rise to the regular mode of formation. But as in Sk many of the past participles had assumed the value of nouns and adjectives and were not felt as verbal forms, most of them were directly taken over in AMg. with the necessary phonetic changes.

(i) With the suffix *-tá* and the weak grade of the base:

(a) roots ending in vowels *kṛ-* 'to do' *kaya, kada* ; *krī-* 'to buy' *kīya*, *gai-* 'to sing' *gīya* *cyu-* 'to fall' *cuya* ; *jā-* 'to be burn' *jāya* , *yā-* 'to go' *jāya*, *ji-* 'to conquer' *jiya*, *dhyai-* 'to think' *jhāya*, *sthā* 'to stand' *ṭhiya*, *snā-* 'to bathe' *ṇhāya*, *dhu-* 'to shake' *dhuya*, *jñā-* 'to know' *nāya*, *nī-* 'to lead' *nīya*, *pā-* 'to drink' *pīya*, *bhī-* 'to fear' *bhīya*, *bhū-* 'to become' *bhūya* , *mṛ-* 'to die' *maya*, *vā-* to blow' *vāya* ; *śru-* 'to hear' *suya*, *hṛ-* 'to take away' *haya*, *haḍa* ,

(b) roots ending in surd consonants: *ājñāp-* 'to order' *ānatta*, *kṣip-* 'to throw' *khitta*, *sthāp-* 'to place' *ṭhaviya*, *tap-* 'to heat' *tatta*; *prāp-* 'to get' *patta*; *pravṛt-* 'to start' *payatta*, *pavaṭṭa*, *pracch-* 'to ask' *puttha*, *muc-* 'to release' *mutta*; *lup-* 'to conceal' *lutta*, *vṛt-* to turn' *vaṭṭa*, *vijñap-* 'to request' *vinnatta*, *svap-* 'to sleep' *sutta*; *vac-* 'to speak' *vutta*,

(c) roots ending in sonants *aparadh-* 'to be guilty' *avaraddha*, *ārabh-* 'to begin' *araddha*, *ādhatta*, *krudh-* 'to get angry' *kuddha*, *gṛdh-* 'to be attached' *giddha*, *gadhiya*; *tyaj-* 'to abandon' *catta*, *yuj-* 'to join' *jutta*, *pavutta*, *badh-* 'to bind' *baddha*, *budh-* 'to know' *buddha*, *bhuj-* 'to enjoy' *bhutta*, *raj-* 'to colour' *ratta*, *rudh-* 'to obstruct' *ruddha*; *labh-* 'to get' *laddha*, *vidh-* 'to pierce' *viddha*, *sidh* 'to accomplish' *siddha*, *śudh-* 'to purify' *suddha*, *han* 'to kill' *haya*,

(d) roots ending in nasals *kam* 'to love' *kanta*; *kram* 'to step' *kanta*, *kamiya*, *klām* 'to languish' *kilanta*; *khan-* 'to dig' *khāya* *gam* to go' *gaya*, *dam-* 'to control *danta*, *nam* 'to bend' *naya*, *ram-* 'to take delight' *raya*;

(e) roots ending in sibilants: *upaviś-* 'to sit' *uvaviṭṭha*, *kṛṣ* 'to drag' *kaddha* *kliś-* 'to be troubled' *kiliṭṭha*, *gaveṣ-* 'to seek' *gaviṭṭha* *tras-* 'to frighten' *tattha*, *tuṣ-* 'to be satisfied' *tuṭṭha*, *damś-* 'to bite' *daṭṭha*, *dṛś-* 'to see' *diṭṭha*, *naś-* 'to vanish' *naṭṭha*, *praviś-* 'to enter' *paviṭṭha*, *muṣ* 'to rob' *muṭṭha*, *ruṣ* 'to be angry' *ruṭṭha*; *vṛṣ-* 'to rain *vuṭṭha*, *śās-* 'to rule' *siṭṭha*,

(f) roots ending in *h*: *grah* 'to take' *gahiya*; *guh-* 'to conceal' *gūḍha*, *dah-* 'to burn' *daddha* *muh* 'to be deluded' *mūḍha*, *ruh-* 'to grow' *rūḍha*, *lih-* 'to lick' *liḍha*, *vah-* 'to carry' *vūḍha*, *sah-* 'to bear' *soḍha*.

(ii) With *-ta* differing from Sk *las* 'to desire' *lattha*; *vas-* 'to live' *vuttha*, *trut-* 'to break' *tutta*, *samlap-* 'to converse' *samlatta*

(iii) With *-ita* from the present base *tras-* *tasiya*; *tap-* *taviya*, *yaj-* *jaṭṭha*, *samavasṛ-* *samosariya*, *vismṛ-* *vissariya*, *iṣ-* *icchiya*, *pracch-* *pucchiya*.

(iv) With *-na* *khid-* to become exhausted' *khinna*, *ci* 'to collect' *ciṇṇa*, *chad* 'to cover *channa*, *chid* 'to cut' *chinna*, *jṛ* to grow old' *jiṇṇa*, *juṇṇa*, *tṛ-* 'to cross' *tiṇṇa*, *da* to give' *dinna*, *palaya* 'to run away' *palaṇa*, *prapad* 'to get *pavanna* *bhaj-* to break' *bhagga* *bhid-* 'to break' *bhinna* *rud* to cry' *ruṇṇa*, *lag* 'to stick' *lagga*, *śak* 'to be able' *sakka* *ha-* 'to abandon' *hiṇa*

(v) Substitutes *pac-* 'to cook' *pikka*, *sphut* to bloom' *phulla*

209 The use of the p p p depends upon the nature of the verb

(i) If the verb is transitive the logical subject is put in the Inst, the object in the Nom and the participle agrees with the object in number and gender वणीमगेण भत्तं भक्खियं। The food was eaten by the beggar = the beggar ate the food वग्घेण मिगो दिट्ठो। The tiger saw the deer. जबूगेण फलाइं नीयाइं। The fox took off the fruits

(ii) If the verb is intransitive the subject is put in the Nom and the participle agrees with it in number and gender स गओ। He went रामो नयराओ पत्थिओ। Rāma started from the town

(iii) Sometimes the object is suppressed or the whole sentence forms the object of a verb when the participle is put in the neutre gender and singular number तेण चिंतियं। He thought रामेण भणियं। Rāma spoke इइ वुत्तं महेसिणा। Thus it was said by the great sage

210 Compare the following active and passive constructions in the past tense and p p p respectively

i मणुस्सा भणिंसु। मणुस्सेहिं भणियं।
ii कई फलं भक्खित्था। कइणा फलं भक्खियं।
iii गणी धम्मं भासित्था। गणिणा धम्मो भासिओ।
iv इसिणो वयाइं पालिंसु। इसीहिं वयाइं पालियाइं।

For the uses of p p p cf 445 450

211 (I) Decline in full मुणि, हत्थि, मच्चु, साहु

(II) 1 सियालेण मओ[1] हत्थी दिट्ठो। 2 साहुणा चिंतियं। 3 हत्थिणा मक्खो हद्धो। 4 सिद्दो आगओ। 5 जूए[2] पराइया पण्डवा वणं गच्छिंसु। 6 गुरुणा भणिय। 7 तेण कालेण तेण समएण[3] कुण्डग्गामे नयरे सिद्धत्थो नाम[4] खत्तिओ होत्था। 8 सो य समणस्स महावीरस्स जणओ आसि। 9 अईयम्मि कालम्मि कईहिं समुद्दे एगो दीहो सेऊ बद्धो। 10 रामेण रावणो पराइओ। 11 ईसरेण कट्ठे[5] लोए। 12 भणिया निवेण देवी। रायहंसो विय तव पुत्तो होइ। पडिसुय देवीए। परितुट्ठा चित्तण। अइक्कंतो को वि[6] कालो। जाओ तीए दोहलो। संपाडिओ सो निवेण। पसूया एसा। जाओ दारगो कय वद्धावणय। कयं नाम[7] रायहंसो त्ति।

212 1 Sages performed penance 2 The jewel fell into the ocean 3 The fire burnt the forest, birds, beasts and trees 4 The monk preached religion 5 He sang a song 6 People saked questions to the ascetic 7 The king thought of the causes of the battle. 8 He cut the head of the enemy with the sword 9 The poet praised the merits of the king 10 The sage obtained liberation

213 Use the past passive participles in the folowing sentences 1 पई भज्जाए विउलाई अलंकाराई देइत्था। 2 जणा पेक्खणग गच्छिंसु। 3 पक्खिणो आगासे उड्डिंसु। 4 सेणा दियस्स पोयं हरिंसु। 5 समणा कढिणेण तवेण देवा सिद्धा य भविंसु।

214 Put the following sentences in the active voice-
1 महावीरेण संसारसागरो तिण्णो। 2 भिक्खू नयरीए उज्जाणे ठिओ।
3 कण्हेण सरीरं अलंकारेहिं विभूसियं। 4 मिगा गहणे रण्णे पलाइया।
5 रामेण केगईए आणा पालिया।

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1 449 2 400 3 365 4 350
5. 445 6. 270 7 293

LESSON SIX

215 Neuter nouns ending in इ and उ are declined like the corresponding Mas nouns except in the N. V. and A.

N. A.	दहि	V.	दहि	दहीइं, दहीणि
N. A.	महु	V.	महु	महूइं, महूणि

In all the remaining cases they have the same forms as Mas. nouns ending in इ and उ (cf. 197).

Other nouns are .

अच्छि	eye	दारु	wood	वारि	water
अंसु	tears	धणु	bow	सप्पि	ghee
आउ	life	रेणु	dust	सालि	rice
चक्खु	eye	वत्थु	object		

216 A few masculine nouns have become neuter, *sāliṇi* 'rice' (*śāli*), *vīhīṇi* 'rice' (*vrihi*), *heūim* 'causes' (*hetu*)

A number of Neuter nouns are included in this type by dropping their final consonant , *cakkhu* 'eye' (*cakṣus*), *āu* 'life' (*āyus*), *dhaṇu* 'bow' (*dhanus*) *sappi* 'ghee' (*sarpis*)

As regards o r i g i n the Plu forms show the normal development met with in nouns ending in *-a* The singular forms with the anusvāra *dahim*, *mahum* are either due to analogy of *vaṇam* or are due to the nasalisation of the final vowel, a beginning of which is found in the anunāsika preached by Paṇini in such cases (Sk *dadhī*, *madhū*)

217 FORMATION OF THE FUTURE

The first set of terminations of the future are :

I p.	इस्सामि, इस्सं	इस्सामो
II p.	इस्ससि	इस्सह
III. p	इस्सइ	इस्सन्ति

It will be seen that the terminations of future are formed by prefixing to the terminations of the present the

characteristic future mark -*issa*-correspounding to Sk *isya*- Like Sanskrit the -*i*- may be dropped after stems ending in -*e*- and -*o*- (*nessāmi*, *neissāmi*, *hossāmi*, *hoissāmi*) while it is retained unlike Sk after stems ending in -*ā* (*ṭhāissāmi* Sk. *dāsyāmi*) The reason for this distinction is to be found in the fact that while -*e*- and *o*- can be pronounced short before the conjunct -*ssa*, *ā* could not be so pronounced without modifying the appearance of the root (**ṭhassāmi*) This is the commonest method of forming the future in AMg

218 The future forms of a root like कर 'to do' will be —

I. p	करिस्सामि, करिस्सं	करिस्सामो
II. p	करिस्ससि,	करिस्सह
III. p	करिस्सइ	करिस्सन्ति

The base used in forming this future is nearly identical with that of the present Thus *ji* 'to conquer' *jiṇissai*; *bhū*- 'to become' *bhavissai*, *hossai*, *hokkhai*, *vihar*- 'to wander' *viharissai*, *tṝ*- 'to cross' *tarissai* *gam*- 'to go' *gamissai*, *gacchissai*, *sthā* 'to stand' *ciṭṭhissai*, *ṭhāissai*; *prekṣ*- 'to see' *pekkhissai*, *pecchissai*, *labh* 'to get' *labhissai* *pracch*- 'to ask' *pucchissai*, *praviś* 'to enter' *pavisissai*, *pravraj* 'to become a monk' *pavvaissai*, *prajan*- 'to give birth' *payāissai*, *dā* 'to give' *dalaissai*, *pratyākhyā*- 'to renounce' *paccākkhissai*, *nirvā*-'to extinguish' *nivvāissai*, *i*-'to go' *essāmi*, *vid*- 'to know' *vedissai*, *śraddhā*- 'to put faith' *saddahissai* *ci*- 'to collect' *ciṇissai* *śru*- 'to hear' *suṇessai*, *prāp*- 'to obtain' *pāuṇissai*, *bhid*- 'to break' *bhindissai*, *kṛ*-'to do' *karissai* (*vikr*-'to produce by magic' *viuvvissai*), *jñā*-'to know' *jāṇissai*, *grah* 'to take' *geṇhissai*, *badh*- 'to bind' *bandhissai*, *bhaṇ* 'to speak' *bhaṇissai*.

219 Another method of forming the future is to add the following set of terminations

I. p.	इहिमि, इहामि	इहिमो, इहामो
II p.	इहिसि,	इहिह
III p.	इहिइ	इहिन्ति

These terminations are formed by prefixing *-ihi-* to the terminations of the present In all probability it represents a phonetic variation of *-issa-* which arose by simplification and change of *-s-* to *-h* beginning with roots ending in long vowels When the root ends in a long vowel the terminations drop their initial *i-* The forms like *nehimi*, *nehimo* go back to *neṣyāmi*, *neṣyāmah*, the *-y* explaining the presence of *i-*

220 The future forms of a root like पास 'to see'

I. p	पासिहिमि, पासिहामि	पासिहिमो, पासिहामो
II p.	पासिहिम्सि	पासिहिह
III. p.	पासिहिइ	पासिहिन्ति

and of a root like ने 'to lead'

I p	नेहिमि	नेहिमो
II p.	नेहिसि	नेहिह
III p	नेहिइ	नेहिन्ति

221 Forms of this future are *nī-* 'to lead' *nehii* , *bhū-* 'to become' *bhavihinti*, *hohii* , *tṛ-* 'to cross' *tarihinti* , *gai-* 'to sing' *gāhii*, *ṛ* 'to go' *acchihii* (?) *gam* 'to go' *gamihii*, *gacchihii*, *pā* 'to drink' *pahii* , *sthā-* 'to stand' *ṭhāhii* , *uṭṭhehii*, *praviś* 'to enter' *pavisihii*, *saj-* 'to cling' *sajjihii*, *gṛdh* 'to covet' *gijjhihii*, *muh-* 'to be attached' *mujjhihii* , *budh* 'to know' *bujjhihii* , *sidh* 'to acomplish' *sijjhihii* , *vraj-* 'to go' *vaccihii* , *pavvaihii* , *man-* 'to think' *mannehī* , *prajan* 'to give birth' *payahii*, *i-* 'to go' *ehii* , *da* 'to give' *dahii* *prāp-* 'to obtain' *pauṇihii* ; *śak-* 'to be able' *sakkehii* , *chid* 'to cut' *chindihii* , *bhuj-* 'to enjoy' *bhuñjihii* , *kṛ-* 'to do' *karihii* , *kāhii* , *jñā* 'to know' *jāṇihii*, *nāhii* , *bhan-* 'to speak' *bhaṇihii*

222 In case of a few roots the future is formed by adding the terminations of the simple present to a peculiar future base of the root irregularly formed Thus from the root वय 'to speak' the future base is वोच्छ and the future forms are —

I. p.	वोच्छामि वोच्छ	वोच्छामो
II. p	वोच्छसि	वोच्छह
III p.	वोच्छइ	वोच्छन्ति

The following roots have special future bases :—

the root		the future base	3. p. sing
छिंद	to cut	छेच्छ	छेच्छइ
दे	to give	दच्छ	दच्छइ
भुंज	to eat	भोच्छ	भोच्छइ
मुय	to abandon	मोच्छ	मोच्छइ
रुय	to cry	रोच्छ	रोच्छइ
विद	to know	वेच्छ	वेच्छइ
सुण	to hear	सोच्छ	सोच्छइ

223 These are in reality forms derived from Sk future forms with the suffix *sya-* without the binding vowel *i-* to verbs ending in consonants which give rise to the conjunct group *-kṣa-* which becomes either *-ccha-* or *-kkha-* Thus we have, further, *gam* 'to go' *gacchami* (identical with the ordinary present), *dṛś-* 'to see' *dacchāmi*, *pekkhami* , *bhuj-* 'to eat' *bhokkhami* and *bhū* 'to become' *hokkhāmi* (analogically formed)

224 ADDITIONAL FORMS of the future are I p sing. *hokkhāmi*, *hokkham* , *pahāmi* , *pāham* , *daccham* , *kāham* , *essāmi* , I p plu *pahamo* , *vakkhāmo* , *kahāmo* , II p sing. *pāhisi* , *nāhisi* II p plu *kahiha*, *dāittha* , III. p. sing. *kahī* , *nehī* , III p plu *uvaṇehinti*

225 The first person pronoun अम्ह (अस्मद्) is declined as follows —

N	अह, हं	अम्हे, वय
A	ममं, मं, मे	अम्हे, णे
I.	मए, मइ, मे	अम्हेहिं
Ab	ममाओ, मत्तो	अम्हेहिन्तो
G	मम, मह, मज्झ, मे	अम्हाणं, अम्ह, णो
L.	ममसि, मइ	अम्हेसु



226 Sk forms continued are *aham*, *vayam*, *mam* (*mām*) *mama*, *mai*, N sing *ahayam* comes from *ahakam*, *ham* from *aham* after vowels, A *mamam* is G *mama* with analogical anusvāra, I *mae* (weakened form *mai*) is according to Bloch either a combination of *mayā* and *me* or due to nominal inflection Ab *mamatto* is from G *mama* and *-tas*, *matto* from *mat* and *-tas*, *mamāo* analogically after *devāo* with *mama* as the base, *majjha* is Sk D. *mahyam* and *maha* goes back to I-E **meghe*, the plu *amhe* is Vedic *amsé* (Pischel), G *amham* is the base *amha* with the consonantal ending *-ām*, *amhāṇam* from **asmānām* and similarly all plural forms after the *-a* declension.

✓ 227 The p r e s e n t a c t i v e p a r t i c i p l e is formed by adding अन्त or माण to the root

कर	to do	करंत,	करमाण	doing
चर	to move	चरंत,	चरमाण	moving
चिट्ठ	to stand	चिट्ठंत,	चिट्ठमाण	standing
जल	to burn	जलंत,	जलमाण	burning
पास	to see	पासंत,	पासमाण	seeing

If the root ends in the long vowel ए or ओ the termination अन्त drops its अ,

दे	to give	देन्त	giving
हो	to be	होन्त	being

After आ it becomes यन्त

गा	to sing	गायन्त	singing
वा	to blow	वायन्त	blowing

The participles form their feminine bases by adding ई - पासमाणी (a woman) who is seeing, गायन्ती a singing woman.

228 The strong form of the suffix *-anta-* of the Parasmaipada is generalised The Ātmanepada suffix *-māṇa* is used for all verbs ending in *-a* Moreover a number of forms are taken from Sk or are produced analogically *-as-* 'to be' *santa*, *samaṇa*, an adverbial formation *jayam*, *puṭṭhavam*; with the suffix *-mīṇa* *agamamīṇa* *āḍhāyamīṇa*, with the suffix *-aṇa* and *-īṇa* *vihammaṇa*, *āsīṇa* *melīṇa*

The heavy termination *-māna* cannot be easily applied to roots ending in long vowels (*-ā*, *-e*, *-o* in AMg) So these assume a stem ending in *-a* (*ya*) . *śi-* 'to lie down' *sayamāna* but Pali, *semāṇa*), *gai* 'to sing' *gāyamāna* , *dā-* 'to give' *deyamana* , *sthā-* 'to stand' *ṭhāyamana* , *dhyai-* 'to think' *jhiyāyamāna*, Hem gives a form like *homāṇa*, which cannot be illustrated After *-e-* we have *karemāṇa*, *āhāremāna*

229 These participles are used as adjectives meaning 'doing' and qualify the noun in Gender, Number and Case. संजमं चरमाणो भिक्खू मोक्खं पाउणइ। The monk practising self-control obtains liberation संजमं अणुपालंतेण महावीरेण बहूइ दुक्खाइ अणुभूयाई। Mahavira, practising self control, suffered many miseries अजय भुंजमाणो उ पाणभूयाई हिंसइ। While eating carelessly he kills many living beings केसिमेवं बुवन्तं तु गोयमो इणमब्बवी। Goyama spoke thus to Kesi who was speaking in that manner

Cf for use 440-444

230 1 अजयं चरमाणो पाणभूयाइं हिंसइ। 2 अह पउमचरियं समासेण वोच्छामि। 3 माहणा अग्गिंसि सप्पिं पक्खिवन्ति। 4 से खत्तिए सुणमाणे भणइ न सुणेमि त्ति, असुणमाणे भणइ सुणेमि त्ति। 5 से महामुणी रीयंते वाराणसिं पुरिं पत्ते। 6 जइ जाणन्ता वि न कहिस्सइ ता सव्वे निग्गाहिस्सामि। 7 भई लहइ जियन्तो जो य मओ सो मओ चेव। 8 वप्पहियकुडुंबे मए जग्गहर वरिसिाहिसि नीसेस च भुवण भरिहिसि। 9 अत्थं गच्छन्तस्स वि रविणो किरणा उड्ढं चिय फुरन्ति। 10 अहं पुण कह एत्तिएण कालेण वच्चिस्सामि। 11 अज्ज मे गेहे आगमिस्सइ असोगो। 12 मए अजुत्तं कयं न पुणो एवं करिस्सामि। 13 दो वि विहरन्ता पाडलिपुत्तं पत्ता। 14 सो य गीयं गायन्तो सयल जणं रंजइ। 15 कुणालो भणइ 'मह नंदणो संपइ रज्जं करिही'। 16 हे नरणाह, कयत्था अम्हे, अम्हाण जाविय सफल। 17 सपइ सुरहदेसाम्मि तित्थनमणत्थं वच्चिस्सामो अन्नसमयम्मि एरिसो सत्थो मग्गे न होहिइ।

231 1 In the town of Kundaggāma Mahāvīra will be born in the family of Siddhattha 2 Tisalā will give birth to him 3 In the household he will live for thirty

sva In the plu -*mo* and -*ha* are taken from the present indicative, while the peculiar form of I p plu *gacchamha*, *ciṭṭhamha* is derived by Pischel as based on the injunctive of the *s*-aorist found in Veda as *geṣma jeṣma* etc Before the terminations *mu*, *mo* and -*hi*, the preceding vowel as long

236 A root of Class I वट्ट 'to be' will be conjugated as :

I p	वट्टामु	वट्टामो
II p	वट्ट वट्टसु, वट्टाहि	वट्टह
III p	वट्टउ	वट्टन्तु

A root of Class II कर 'to do'

I p	करेमु	करेमो
II p	कर, करेसु, करेहि	करेह
III p	करेउ	करेन्तु

A root of Class III जा 'to go'

I p	जामु	जामो
II p	जासु, जाहि	जाह
III p	जाउ	जायन्तु

For the use cf 430–432

237 The I p sing form is known from the grammarians only Schubring notes a single form *demu* Alsdorf explains it as the plu form used for the singular II p. sing *karesu*, *bhunjasu*, *jasu*, *kahasu*, *saddahasu*, *khamasu*, *varasu*, *sarasu*, *kuṇasu* the athematic termination *hi* (*dhi*) is extended *bhanahi gacchahi janahi*, *bhuñjahi*, *vasahi*, *harahi*, *vandahi*, *viharahi karehi*, *maggehi*, *hohi*, the mere stem, *bhaṇa gaccha*, *peccha*, *vigiñca* I p plu and II p plu. are forms of the indicative *gacchamo*, *genhamo*, *hanaha*, *khaṇaha*, *payaha*, etc

238 The second person pronoun तुम्ह (युष्मद्) is declined as follows —

N	तुम, त, तुमे	तुम्हे, तुज्झे, तुब्भे
A.	तुम, वे	तुम्हे, तुज्झे, तुब्भे, भे
I	तुए, तुमे, तए, तुमए	तुम्हेहिं, तुज्झेहिं, तुब्भेहिं
Ab	तुमाओ, तुमत्तो	तुम्हेहिंतो, तुब्भेहिंतो
G	तव, ते, तुज्झ, तुम्ह, तुह	तुम्हाणं तुम्हं, तुब्भं
L	तुमंसि, तइ, तुमम्मि	तुम्हेसु, तुज्झेसु, तुब्भेसु

N sing *tumam* continues the dissyllabic form of Vedic *tuvam*, the *m*- as after *mamam* G *tuha* after *maha*, *tubbham* from Sk dative *tubhyam*, *tujjha* after *majjha* in the plural *t* is carried throughout from the singular. Three bases *tujjha*, *tubbha* and *tumha* are analogically declined in the plural

239 1 तुम्हे मा भायह[1], न एत्थ तुम्हाणं भय। 2 उज्जाणं गच्छिस्सं तुजेहि रह। 3. मा तुम पावा धम्मा फुसन्तु। 4 निवइणो पयं अप्पमाएण[2] पालेन्तु। 5 तुम्हे सुहसुहेण[2] जीवह। 6 चेइयं गच्छसु जक्खं पूयाहि। 7 सव्वे जीवा सिद्धिं पाउणन्तु। 8 न को वि निरए पडउ। 9 जणा पावगेण वा जरेण वा सिद्धिं न पाउणन्ति। 10 तुह बलाओ मज्झ बल अहिगं। 11 सच्च वा असच्चं वा तुमं चिय मुणसि। 12 गच्छह ण देवाणुप्पिया विजयवद्धमाणे खेडे महया सद्देणं एवं वयह। 13 वेज्जो गिलाणस्स ओसह देउ। 14 असाहूणं ससग्गिं चय। 15 बालय तुह सोगस्स कारण कहहि। 16 एस्स बालस्स बालत्तं। 17 पायवा फुल्लतु फलंतु य। 18 मा करउ को वि गव्वं एत्थ आसरम्मि संसारे। 19 रिसहनाहं नमह। 20 मज्झ पासो पसीयउ।

240 1 Rāma, go to the garden and bring the bark of the tree for me 2 Let there be rain in the country. 3 Show your strength on the battle field and conquer your enemies 4 Bind the elephant with the rope and take her out of the thicket 5 O monks, believe in religion and obtain peace 6 Let us not show delight in birth and aversion to[4] death 7 Child, always obey the

1 432
2 364
3 396.
4 Loc

father and mother and respect thy preceptor 8 Let us give food to the hungry and water to the thirsty 9 Do not go by the path of sin, leave off pride and serve the wise 10 Always praise merits of the people and hide their faults

LESSON EIGHT

241 Feminine nouns ending in ई or ऊ are declined exactly like those ending in इ and उ except in the Loc sing where those with long vowels have *only one* form in ए

The declension of मही 'earth will be —

N	मही	मही, महीओ
V	महि	,, ,,
A	माइ	मही, महीओ
I	महीए	महीहि, महीइ
Ab	महीओ	महीहिन्तो
G	महीए	महीण महीण
L	महीए	महीसु महीसु

Other words to be similarly declined are —

कोडी crore	धाई nurse	पुहवी earth
गावी cow	नई river	सिरी Goddess of wealth
छाही shade	नलिणी lotus	सेढा stair case
तणू body	पडिहारी door keeper	हिरी shame

242 Many nouns adjectives and participles form their feminine with the suffix ई *denti* 'giving *gacchanti* 'going *karemaṇī* doing *bhagavai* venerable *guvviṇi* pregnant' *ghariṇī* 'mistress of the house *assaviṇi* (*nava*)' leaking

boat' *bambhacāriṇī* 'celibate woman' *vagghī* 'a tigress' *migī* 'a female deer' *hatthiṇī* 'female elephant' *kalabhī* 'a female young elephant' *māhaṇī* 'a Brahmin woman' *samaṇī* 'a nun' *nigganthī* 'a nun' With the sufix *ṇī* *bhikkhuṇī* 'a nun' *gahavaiṇī* 'mistress of the household *sāhuṇī* 'nun' *sissiṇī* female pupil *khattiyāṇī* 'wife of a Kh' *jakkhiṇī* 'demi goddess' *sāṇī* 'bitch' A few root nouns extended *vāī* 'words' (*vāc*) *gāvī* 'cow' (*gau*)

243 The Potential Mood

The terminations are :

I p	एज्जा, एज्जामि	एज्जाम
II p	एज्जा, एज्जासि, एज्जाहि	एज्जाह
III p	ए, एज्जा,	एज्जा

These terminations are applied to all the roots directly. They retain their -*e* after the roots ending in -*ā* but lose it after verbs ending in *e* and -*o*- The -*e*- is often represented by *i*-

244 The potential forms of पास 'to see'

I p,	पासेज्जा, पासेज्जामि,	पासेज्जाम
II p	पासेज्जा पासेज्जासि, पासेज्जाहि	पासेज्जाह
III p	पासे, पासेज्जा	पासेज्जा

For the use of 433 437

245 I p sing *haṇejjā*, *bandhejjā*, *tajjejjā*, *tālejjā*, *jāṇijjā*, *muccejjā*, *laṅghejjā* with the final vowel shortened *karejja* *labhejja*, with the inflection of the present *karejjāmi* found rarely

II p sing *uddharejjā* *uvadaṃsejjā*, with short final *viṇaejja* with present inflection -*si* *paydejjāsi* *parakkamejjāsi*, *vaejjāsi* with the termination -*e* *dāe* *gacche*, *pamajja* *care* etc with the vowel before it short *bhuñjejjāsi*, *ejjāsi*, *vavarovejjāsi* with the imperative inflections -*hi*, -*su* *vandejjāhi*, *bhavejjāsu*, *karejjāsu* *sāhijjāsu*.

III. p sing *vivajjejja, paharejja, kuppejja, labhejj* *rakkhejja* with short final *viṇaejja sevejja* with th termination *e gijjhe, harise, kiṇe, care, citthe, labhe, dah*

I p plu are not met with II p plu with the imperativ ending *bhavejjaha viharejjaha khamejjaha, kahejjāh* III p plu *agacchejja, manne* (used in plural)

246 R e m n a n t s of Sk forms are *siya* (*syat*) 'it ma be', *kujja* (*kuryat*) he may do', *buya* (*bruyat*) 'he ma speak', *haṇiya* (*hanyat*) ' he may kill '

Pischel further regards the adverbial use of *sakka* a Vedic *śakyat labbha* as *labhyat*

The p r e c a t i v e forms are *hojja* (*bhūyat*) it ma happen , *hojjami hojjasi dejja* (*deyat*) 'he may give *samdhejja* (*samdheyat*)

247 ORIGIN Jacobi derived the form of the potentia *karejja* from the form of the thematic conjugatio (*bhaveyam*) Pischel takes it to represent the termination o the athematic conjugation (*yat*) applied to the present bas **karyat* becoming by Svarabhakti **kariyat* and *kariija karejja* So in his opinion *i* is the original vowel whic may have become *e* under the influence of the presen indicative forms Geiger explains the corresponding form in Pāli as due to the analogy of the inherited forms on th *form of the first person kareyyam supplied with th* terminations of the present Bloch suggests that it may b due to contamination of the inherited form like *kuppe* wit the form like *dejja* giving *kuppejja* Gray thinks of contamination of the optative and the Vedic subjunctive

248 The G e r u n d in AMg is formed in many ways The following are the regular terminations to form it —

(1) इत्ता or एत्ता करित्ता, करेत्ता having done, गच्छित्त गच्छेत्ता *having gone*, हसित्ता, हसेत्ता *having laughed* भणित्त भणेत्ता having said , खवित्ता, खवेत्ता having destroyed , हणित्ता हणेत्ता having beaten

(ii) इत्ताणं or एत्ताण : पासित्ताण, पासेत्ताण having seen; लहित्ताणं, लहेत्ताण having obtained.

(iii) इत्तु or एत्तु : भुंजित्तु having enjoyed; बंधित्तु having bound.

(iv) इऊण after roots ending in अ: करिऊण having done, पासिऊण having seen, with ऊण after roots ending in other vowels : दाऊण having given, ठाऊण having placed.

249 The distinction in Classical Sk between the suffixes *-tvā* for primary roots and *-ya* for roots with preverbs is not to be found in the AMg. wherein it agrees with the Epics The extension of the additional element in *-na* is to be found in all cases, a rare illustration of which has been preserved by the grammarians in *pītvīna* (Pāṇini) The use of *i-* as a binding vowel is much more extensive in AMg. and the base is in many cases that of the present (and not necessarily weak as in Sk)

(i) Sk *-tvā* becomes *ttā* : *vandittā* 'having bowed', *vasitta* 'having lived', *caittā* 'having abandoned' *gantā* (Pāli *gantvā* but Sk *gatvā*) 'having gone', *vantā* 'having vomited' *hanta* 'having killed', *bhavittā* 'becoming', *pivittā* 'drinking', *muittā* 'leaving', *aṇugacchittā* 'following'.

(ii) *-ttāṇam* from **-tvānam* *duruhittāṇam* 'having mounted', *ciṭṭhittāṇam* 'having stood', *āpucchittāṇam* 'having taken leave'

(v) *-ccāṇa* from **-tvāna* *hiccāṇa* 'abandoning', *naccāṇam* 'knowing'.

(vi) *-ya-* assimilated: *uvalabbha* 'having obtained', *nikkhamma* 'going out', *pakkhippa* 'throwing', *samārabbha* 'beginning', *abhiruyjha* 'climbing', *pariccajja* 'abandoning', *viukkamma* 'transgressing', *pappa* 'obtaining', *pariggijjha* 'receiving', *samecca* 'coming together', *āhacca* 'suddenly', *passa* 'seeing', *pavissa* 'entering', *nisamma* 'hearing'.

(vii) *-ya-* separated by anaptyxis: *aṇupāliya* 'observing', *āroviya* 'mounting', *paḍivajjiya* 'accepting', *pariccaiya* 'abandoning', *pecchiya* 'seeing', *thuṇiya* 'praising', *chindiya* 'cutting', *labhiya* 'getting', *dhuṇiya* 'shaking off'; sometimes the *-ya-* is lengthened (cf. Vedic *-tya* : *-tyā*), *vihūṇiyā*, *vijāṇiyā*, *dhuṇiyā* etc.; sometimes extended by *-ṇa* after analogy of other forms: *āvīliyāṇa* 'having pressed', *lahiyāṇa* 'having got', *parīpīliyāṇa* 'having oppressed', *ārusiyāṇa* 'getting angry'.

(viii) *-ya-* after roots ending in vowels: *pariṇṇāya* 'knowing', *ādāya* 'taking', *gahāya* 'receiving', *jahāya* 'abandoning'. In many cases the final sound is *-e*: *pariṇṇāe*, *samāyāe*, *āyāe*, *uvehāe*, *pehāe*, *nissāe*, *saṃkhāe*, which are regarded by Pischel as I. sing. of Fem. nouns in *-ā*. It is more convenient to regard the change of *-ya* to *-e* which Pischel expressly denies.

(ix) *-ttu-*, *-ttu* (Pischel regards them as Infinitives in *-tum* used as Gerunds): *kaṭṭu* 'doing', *avahaṭṭu*, *āhaṭṭu*, *abhihaṭṭu*, *uddhaṭṭu*, *vandittu*, *caittu*, *jāṇittu*, *suṇittu* etc.

250. When two acts are performed by the same subject one after another the verb expressing the first is put in the form of a gerund: [illegible] 'A monk becomes liberated after the destruction of the Kammas.' [illegible] Having heard the verse Goyama asks.

These gerunds may also form a negative form by

prefixing अ or अण् to them Thus अणापुच्छित्ता 'without asking', अगच्छित्ता 'without going'.

251 1 महावीरस्स पावयण सुणिऊण गणहरो भासइ। 2 तए ण सा काली देवी समणस्स अंतिय एयमट्ठ सुणित्ता धरणीयलंसि निवडिया। 3. महुत्तंतरेण आसत्था समाणी[1] उट्ठित्ता एवं वयासी। 4 से कूडग्गाहे सुबहु पावकम्म समज्जिणित्ता पंच वाससयाइ परमाउय पालइत्ता निरएसु उववन्ने। 5 सो चण्डरुद्दो देवउलं अवक्कमिऊण नई गओ। 6 विसायं मोत्तूण रहु अवक्कमसु। 7 कहं चरे कहं चिट्ठे कह भासे कह सए। कह भासन्तो भुञ्जन्तो पाव कम्म न बंधइ। 8 जय चरे जयं चिट्ठ जय आसे जयं सए। जय भासन्तो भुंजन्तो पावं कम्मं न बधइ॥ 9 मेहावी सुद्धं जीवियं आयरे। 10 कयाइ दुक्ख पि सुहस्स मूल हवेज्जा। 11 सच्चेण अलियं जए। 12 सत्तुणो गुणाइ पि गेण्हेज्जा न उण गुरुणो दोसाइं। 13 रक्खिज्ज कोह विणएज्ज माणं माय न सेवेज्ज पयहेज्ज लोहं। 14 सुपुरिसाण हिययाई तरूण च सिहराई फलसपत्ताए नमन्ति।

252 1 Having done many good deeds the child went to heaven 2 Worshipping and saluting Mahāvīra, king Seniya went to his palace 3 Having bound the thief with ropes they brought him to the minister 4 Having known the true religion one should not kill animals, eat flesh, drink wine or commit misdeeds 5 Men should study books and grasp their meaning 6 Who will not wish for happiness? 7 But how many would get it? 8 Having abandoned Sītā Lakṣmaṇa returned to Ayodhya 9 Having experienced the miseries of the worldly life they become monks 10 The monk should wander with a calm mind and should control himself

1 441,

LESSON NINE

253 The d e m o n s t r a t i v e pronoun तद् 'that' has three different forms for the three genders It is declined as follows —

	Mas		Fem	
N	सा, से	ते	सा,	ताओ
A	त	ते	त	ताओ
I	तेण	तेहिं	ताए तीए	ताहिं
Ab	ताओ	तेहिंतो	ताओ	ताहिंतो
G	तस्स, ते	तेसिं	ताए तीए तीसे	तासिं
L	तसि, तम्मि	तेसु	तीए, तीसे	तासु

Neu

N A	तं	ताइ ताणि

the remaining forms are the same as those of Mas gender

For use cf 406 410

254 The contrast between the theme *sa* and *ta* is I E It is extended in AMg for other cases than N as *se* for A I G etc In the Ab plu we have the old form *tebbho* (*tebhyah*) and a new formation *taohinto* Peculiarly pronominal forms are N plu *te* and G plu *tesim* and *tasim* besides *tanam* All others agree with the nominal declension

255 CAUSAL Besides the regular base of a verb we have a causal base with a change in the meaning It denotes that the action of the primitive root is performed through the agency of another In case of intransitive verbs the causal is hardly distinguishable from the transitive meaning It is formed by adding

(i) वे to the *roots* ending in आ ठावे to place, ण्हावे to bathe, दावे to show, नावे to cause to elapse

(ii) आवे to roots ending in अ करावे to cause to do,

गेण्हावे to cause to take, हसावे to cause to laugh, जाणावे to make known.

(iii) In a few cases ए is added and the penultimate vowel is lengthened : मारे to kill, कारे to cause, पाडे to fell, लाभे to cause to get.

(iv) If the root ends in ए or ओ the termination आवे becomes यावे : ने to lead, नेयावे to cause to lead.

256 (i) The I-E. termination *-aya-* has become *-e-* in AMg though in favourable cases it may remain as *-aya* (*janayanti*) The root shows the full or long grade before it :

(a) Originally long roots: *sampāvei* 'causes to get,' *vedhei* 'makes wind', *kilāmei* 'causes to fade', *pīņei* 'delights'.

(b) The root-vowel in a close syllable : *vaddhei* 'increases' *parivattei* 'turns round' *samukkasei* 'elevates '

(c) The root vowel *-a* becomes long · *samcārei* 'causes to move', *ujjālei* 'causes to shine', *ayāvei* 'heats', *tāvei*, *aivāei* 'makes full', *gāhei* 'causes to take', *vittāsei* 'troubles', *khāmei* 'forgives'. Roots originally ending in *-i*, *-u-* *-ṛ* have fallen in with these *karei* 'causes' *dhārei* 'holds' *nivārei* 'prevents', *pasārei* 'spreads', *tārei* 'protects', *hārei* 'loses'.

(d) The root-vowel *i-*, *-u* takes Guna *posei* 'nourishes', *moei* 'releases', *kovei* 'angers', *tosei* 'delights', *khevei* 'causes to throw', *veei* 'knows', *roei* 'likes', *visohei* 'purifies' *pavesei* 'causes to enter '

(e) In a number of cases the root vowel remains short, (as in Sk) *namei* 'bends', *janayai* 'produces', *abhitaventi* 'torment', *sarayanti* 'urge'

(ii) *-ve-* comes from Sk *-paya-* (after roots ending in *-ā-* and few others) *jāvei* 'spends', *thāvei* 'places', *hāvei* 'loses', *khāvio* 'made to eat', *āņavei* 'orders', *davei* 'gives', *nhāvei* 'bathes', *pāyae*, *pāio*, *pāenti* are without *-p-* due to dissimilation Like Sk some roots have a short vowel : *pannavei*, *āṇavei*, *viņņavei*, *paritthavejjā*, *ṭhavei*.

(iii) An extension of this suffix is found in *-āve-* (Sk. *āpaya*, : *jaggāvei* 'causes to keep awake', *samārambhāvei* 'makes do', *chindāvei* 'makes cut', *pavvāvei* 'initiates', *rayāvei* 'causes to arrange', *giṇhāvei* 'causes to take', *bandhāvei* 'causes to bind', *haṇāvei* 'causes to kill', *khanāvei* 'causes to dig', *jalāvei* 'causes to burn', *payāvei* 'causes to cook', *kiṇāvei* 'causes to sell', *lihāvei* 'causes to write', *nihavei* 'causes to deposit'

(iv) With the use of this suffix to causal base we get the so-called double causal : *kārāvei* causes to make', *bhojāveum* ' in order to feed', *khevavei* 'cause to throw' with phonetic shortening of a syllable *kāravei*, *karavei davāvei*

(v) With the suffix *ada-*, *bhamādai*, *dekkhādai*, *pasārai*.

(vi) A few peculiar forms of Sk are also inherited : *ghāei* 'kills', *damsei* 'shows', *pālei* 'protects', *pajjei* 'causes to drink'

257 From the causal base all the tenses and moods are produced with the application of the usual terminations and regarding the base as belonging to Class II.

Present : कारेइ cause to make, पाढेइ teaches, ठावेइ places, हसावेइ makes laugh.

Future गेण्हावेस्सामि I shall make him take, मारिस्सइ He will kill

Past • पव्वावेम्सी 'converted'.

Imperative : ण्हावेइ bathe (him), कारेउ let him cause.

Potential : छिंदावए he may cause to cut, आरमावेज्जा he may cause to begin.

Compare for meaning.

i सें कम्म करेइ। सो किंकरं कम्म करावेइ।
ii. अह दाण देमि। अह दाण दवावेमि।
iii देवो वरिसेज्जा। देवो वरिसावेज्जा।

iv. समणो न हणइ न हणावेइ।
v. ते चोरं पुरिसेहिं गिण्हावेइ।
vi. नो कोवए आयरियं अप्पाण पि न कोवए।

258 The i n f i n i t i v e of purpose is formed by adding to the root

(i) इत्तए or एत्तए : करित्तए, करेत्तए to do, पासित्तए, पासेत्तए to see, पाडित्तए, पाडेत्तए to fell.

(ii) उं to roots ending in आ, ए or ओ : दाउ to give, काउं to do, पाउं to drink, नेउ to lead होउं to become; इउं to roots ending in अ पासिउं to see, गेण्हिउं to take.

259 (i) The infinitive in *-um* or *-ium* corresponds to Sk *-tum* (originally the A of noun in *tu*): (a) from verbs ending in vowels *dā-* 'to give' *dāum*, *nī-* 'to lead' *neum*, *pā-* 'to drink' *pāum*, *śru-* 'to hear' *soum* *ji-* 'to conquer' *jeum*, *jñā* 'to know' *nāum*, *āghrā* 'to smell' *agghāum*, *gai-* 'to sing' *gāum*, *gāium* (b) With roots ending in consonants *han-* 'to kill' *hantum*, *khan* 'to dig' *khantum*, *gam-* 'to go' *gantum*, *labh-* 'to obtain' *laddhum*, *vah-* 'to carry' *vodhum*, *chind* 'to cut' *chettum*, *bhid-* 'to break' *bhettum*, *bhuñj-* 'to eat' *bhottum* *muc-* 'to release' *mottum*, *rud-* 'to cry' *rottum* *svap* 'to sleep' *sottum*, *grah*, 'to take' *ghettum* *vac-* 'to speak' *vottum*.

(ii) with *-ium* : *pib* 'to drink' *piium*, *jiṇa-* 'to conquer' *jiṇium*, *bhinda-* 'to break' *bhindium*, *mara* 'to die' *marium*, *kara* 'to do' *karium*, *hara* 'to take away' *harium*, *daha-* 'to burn' *dahium*, *khāya-* 'to eat' *khāium*, *pāva* 'to get' *pāvium*, *utthei* 'to get up' *utthāum*, all of them from the present base.

(iii) with *-ittae* (corresponding to Vedic *tave* or *-tavai*): mostly from the present stem : *pivittae* 'to drink' *gamittae* 'to go' *pāubbhavittae* 'to arise', *viharittae* 'to wander', *sumarittae* 'to remember', *tarittae* 'to cross', *ciṭṭhittae* 'to stand', *thāittae*, *nisīittae* 'to sit', *pucchittae* 'to ask', *pāsittae* 'to see', *puraittae*, 'to fill', *dhārittae* 'to hold', *sunettae* 'to hear', *karittae* 'to do'.

(iv) from other stems : *pāyae* 'to drink', *bhottae* 'to eat', *vatthae* 'to live', *hottae* 'to become'.

260 *The infinitive is used to point out the purpose or intention of an act* सो फलं पाडिउं इच्छइ। He wishes to fell down the fruit अहं गामं गच्छित्तए जयामि। I try to go to the village समणो मोक्खं पाउणित्तए उग्गं तवं तवइ। The monk performs hard penance to obtain liberation

For other uses cf 459–462

261 1 पलित्ते गेहे वाविं खणिउं न उज्जमसु। 2 माया मित्ताणि नासेइ। 3 तवस्सी न छिंदे न छिंदावए न पए न पयावए। 4 अदिन्नं समणा अप्पणा न गेण्हन्ति नो य परं गेण्हावेन्ति। 5 हिंसगं न मुसं वूया नो य अन्नं वयावए। 6 कोहो पीइं पणासेइ। 7 दुलहं माणुसत्तणं लहिउं जिणधम्मं आयरसु। 8 अकए वि पिए सुयणा पियं चिय काउं जाणन्ति। 9 चिंतियं तीए। गच्छामि अन्नत्थ। पयट्टा नईतीराए दिट्ठा य धरणेण। पुच्छिया सा 'सुंदरि कुओ सि तुमं'। तओ सा रोइउं पयट्टा। भणिया य तेण 'सुंदरि मा रुव। एरिसो एस संसारो। धन्नो य अहं जेण तुमं संपत्ता सि।' तओ तीए भणियं 'अज्जउत्त अहं तक्करेण गहिया सि'। 10 सन्ते पाइयकव्वे को सक्कइ सक्कयं पढिउं। 11 खलसज्जणाण दोसे गुणे य को वण्णिउं तरइ लोए। 12 रूवविसेसं वोत्तुं अत्थि किमंधस्स अहिगारो। 13 थोवो वि अग्गी समग्गं पि कन्तारं डहिउं समत्थो। 14 तओ दाणं देउं पवत्तो जणो।

262 1 Do not kill animals nor make others kill them 2 Who makes a servant steal steals himself 3 Wishing to go to Banaras he started to travel 4 Mahāvīra performed penance to obtain omniscience 5 Gosala wished to defeat his teacher 6 Good people never try to hurt others 7 Hemacandra wished to become a monk even in his childhood 8 Suddhodana wished to make Goyama enjoy pleasures 9 Bad men make good men commit sins and suffer 10 Ajātasattu, the king of Magadha, attempted to kill his father Seniya

LESSON TEN

263 Roots have a special base in P a s s i v e which is conjugated in all the tenses and moods. It is obtained by adding इज्ज to the primitive root and then the usual terminations are added This passive base is conjugated like a verb of Class I Thus from पास 'to see' the passive base is पासिज्ज 'to be seen' and the III p sing. present पासिज्जइ.

264 In a number of cases the passive base is directly taken form the corresponding base in Sk with the necessary phonetic changes They may be regarded as irregular bases in AMg A few important of them are

कर	to do	कीरइ, किज्जइ	बंध	to bind	बज्झइ
खा	to eat	खज्जइ	भिंद	to break	भिज्जइ
खिव	to throw	खिप्पइ	भुंज	to enjoy	भुज्जइ
छिव	to touch	छिप्पइ	मुह	to faint	मुज्झइ
जाण	to know	नज्जइ	मुंच	to release	मुच्चइ
डह	to burn	डज्झइ	लह	to obtain	लब्भइ
तर	to be able	तीरइ	रुंभ	to obstruct	रुब्भइ
दे	to give	दिज्जइ	वच	to speak	वुच्चइ
ने	to lead	निज्जइ	विढव	to earn	विढप्पइ
पा	to drink	पिज्जइ	हण	to kill	हम्मइ

265 (i) The p a s s i v e b a s e in AMg is formed by adding to the root *-ya-* the passive characteristic in Sk. which becomes *-jja-* after vowels

(a) The root shows the weak grade in the majority of cases *dā-* 'to give' *dijjai*, *stu-* 'to praise' *thuvvai* (the base being **thuv-*) *dhū-* 'to shake' *dhuvvai*, *śru* 'to hear' *suvvai*, *summai*, *nī-* 'to lead' *nijjai*, *gai-* 'to sing' *gijjai*, *pā* 'to drink' *pijjai*, *ādhā-* 'to place' *ahijjai*, *jna* to know' *najjai*, *ji-* 'to conquer' *jippai*, *jivvai*

(b) Roots ending in *-ṛ*, *-ṝ* show *-īr* as in Sk. . *tṛ-* 'to

cross', *tīrai*, *hṛ-* 'to take away' *hirai*, *kṛ-* 'to do' *kīrai*, *kijjai* *kajjai*

(c) Roots ending in consonants : *gam-* 'to go' *gammai* *han* 'to kill' *hammai*, (Jacobi, analogical, Pischel denominative of **hanman*) *dṛś-* 'to see' *dīsai*, *labh* 'to get' *labbhai*, *vah* 'to carry' *vubbhai*, *kṛt* 'to cut' *kiccai*, *muc-* 'to release' *muccai*, *lup* 'to conceal' *luppai*, *sic-* 'to sprinkle' *siccai*, *pīḍ-* 'to oppress' *piḍḍai*, *vac-* 'to speak' *vuccai*, *duh-* 'to milk' *dujjhai*, *bhaj-* 'to serve' *bhajjai*, *bhid-* 'to break' *bhijjai*, *bhuj-* 'to enjoy' *bhujjai* *grah* 'to take' *gheppai*, *gejjhai*, *badh* 'to bind' *bajjhai*, *bhaṇ* 'to speak' *bhaṇṇai*, *rudh-* 'to obstruct' *rubbhai*, *muh* 'to faint' *mujjhai*, *kṣip-* 'to throw' *khippai* *dah* 'to burn' *dajjhai*, *prabhav-* 'to be able' *pahuppai* *lih* 'to lick' *libbhai*, *svap-* 'to sleep' *suppai*, *ārabh-* 'to begin' *ārabbhai*, *rud-* 'to cry' *ruvvai* In all these cases the *-ya* is assimilated to the final consonant

(ii) With the suffix *ijja* from Sk *ya* as applied to causal and other bases like *māryate* becoming by anaptyxis Pāli *māriyati* Pk *marijjai*, extended to other roots and mostly applied to the present base *gam* *gamijjai*, *gacchijjai*, *stu* *thunijjai*, *śru* *sunijjai*, *dhṛ-* *dharijjai*, *smṛ* - *sumarijjai*, *tṛ-* *tarijjai* *pṝ* *purijjai*, *khan* *khaṇijjai*, *pracch* *pucchijjai*, *ci* *ciṇijjai*, *bhuj* *bhuñjijjai*, *kṛ-karijjai* etc

266 Forms of different tenses from the passive base :

Present : सुणिज्जन्ति they are heard, वण्णिज्जइ it is described खज्जइ it is eaten, वुच्चइ it is said

Past मुच्चिंसु they were released

Future वोच्छिज्जिहिइ it will be cut, डज्झिहिइ it will be burnt, मुच्चिहिइ he will be released

Imperative सुव्वउ let it be heard, सुमरिज्जउ let it be remembered, मारिज्जउ let him be killed

Potential विणिहम्मेज्जा it may be killed, मुच्चेज्जा he may be freed

The presence of the past passive participle restricts the use of the passive form of the past to only sporadic cases. The *krtya* and the forms of the potential are found side by side, while the passive forms find the fullest scope in the present

267 When the passive form is used the logical subject is put in the Ins and the object in the Nom The verb agrees with the object साहुणा धम्मो कहिज्जइ। The monk preaches religion पभूयं अन्न खज्जइ। Abundant food is eaten. तेण वुच्चन्ति साहुणो। For that reason they are called monks

Compare the following active and passive constructions

i दुक्खाइं तेणे पीडेन्ति। तेणो दुक्खेहिं पीडिज्जइ।

ii ते एलयं भुञ्जन्ति। एलए तेहिं भुञ्जइ।

iii सेणिओ महावीरं वदइ। महावीरे सेणिएण वदिज्जइ।

iv सव्वे कामा भिक्खुं न लिंपन्ति। सव्वेहिं कामेहिं भिक्खू न लिप्पइ।

268 The interrogative pronoun किं is declined as follows

	Mas		Fem	
N	के, को	के	का	काओ
A	कं	के	कं	काआ
I.	केण	केहिं	काए	काहि
Ab	काओ	केहिन्तो	काओ	काहिन्तो
G	कस्स	केसिं	काए, कीसे	कासिं
L	कंसि, कस्सि, कम्मि	केसु	काए, कीसे	कासु

Neu

N A	किं	काइं, काणि

the remaining forms are like Mas

Like किं (base क) are to be declined other pronouns or pronominal adjectives ज which, अन्न other, अवर another, पर other, कयर which of the two, कयम which of the many, सव्व all एग one, स or सग oneself

269 By adding चि (after an anusvāra) or इ (after vowels) to the forms of किं we get an indefinite pronoun केणइ कारणेण सो आगओ। He came for some reason अहं कंसि चि घरे वसामि। I live in some house कासिं चि नारीणं वत्थाइं। The garments of some women

270 Note the use of किं के तुमं। Who are you? का नारी which woman? काइं फलाइं तुमं गेण्हसि। Which fruits do you take? केण उवाएण संरक्खामि। By what means should I protect? (Cf 415) With पि or वि it may express indefiniteness or indescribability अहो को वि सहाओ वम्मह-सिहिणो। Something peculiar is the nature of the fire of love को वि कालो। Some time

271 1 भारहे वासे रायगिहं नाम नयरं विज्जइ। 2 धम्मसवणेण जणा सव्वेहिंतो पावेहिंतो मुच्चन्ति। 3 सुवण्णं च बाले य भिज्जइ न नमिज्जइ। 4 नज्जइ कुलं विसाल विसालचरिएण पुरिसस्स। 5 न य वहेण सग्गो न लब्भइ। 6 कत्थ वि दलं न गंधो कत्थ वि गंधो न मयरंदो। एक्ककुसुमम्मि महुयर य तिन्नि गुणा न लब्भन्ति॥ 7 अत्थमिय चंदम्मि य ताराहि न कीरए जोण्हा। 8 चंदो राहुणा गिलिज्जइ। 9 न दुक्करं किं पि कुसलाणं। 10 छिन्नो वि चंदणदुमो किं न कहिज्जइ परिमलेणं। 11 गुरुणा पुट्ठं 'बालय कि नामो कस्स वा सुओ तं सि'। 12 हंसवयाण अंतरं गरुयं जाणिज्जइ। 13 धम्मो धवलिज्जइ पुण्णिमाए अह पुण्णिमा वि चंदेणं। 14 कज्जे मणा दिज्जउ। 15 को वि न अब्भत्थिज्जइ किज्जइ कस्स वि न पत्थणाभंगो। दीणं न य जंपिज्जइ जाविज्जइ जाव इहलोए। 16 पच्चो उग्गमइ रवी कत्तो वियसन्ति पंकयवणाइं।

272 1 By what weapon is that man killed? 2 Which of the two animals has broken the tree? 3 A gift is given to the beggar 4 One who abandons pleasures which he gets is called a monk 5 A man following religion is freed from birth and death 6 It is not possible *to cross the ocean with arms* 7 *If occasion* arises one should show one s strength 8 Can one produce an obstacle in my way? 9 Our actions are

known by the gods 10 The deer is killed by the hunter with an arrow 11 Many rewards be given by the king to the brave 12 I shall be deceived by the rogue

LESSON ELEVEN

273 The **present passive participle** is formed by adding अन्त or माण to the passive base of the root Thus

ए	to come	एज्ज = एज्जन्त, एज्जमाणं
दे	to give	दिज्ज = दिज्जत दिज्जमाण
धवल	to whiten	धवलिज्ज = धवलिज्जत धवल्ज्जिमाण
पा	to drink	= पिज्ज = पिज्जत, पिज्जमाण
पाव	to obtain	पाविज्न = पाविज्नत, पाविज्जमाण
हस	to laugh	हसिज्ज = हसिज्जंत, हसिज्जमाण

274 They are used as adjectives and therefore qualify the noun, in Number Gender and Case चंदमऊएहिं धवल्ज्जिन्तो पासाआ छज्जइ। The palace whitened by the rays of the moon shines संतुट्ठमणसा दिज्जमाणाई दाणाई अहियथरं पुण्ण पसवन्ति। The gifts given with a contented mind give birth to greater merit भिक्खाए पाविज्जंतेग अन्नेण भिक्खू विर्त्ति कप्पेज्जा। A monk should maintain himself by food obtained by begging

275 Of other participles we have few forms Thus past active participle *putthavam*, Future participle *bhavissam agamissam*

276 The **potential passive participle** is formed by adding to the root

(i) णिज्ज to roots ending in अ. पासणिज्ज to be see वंदणिज्ज to be saluted, करणिज्ज to be done

(ii) इयव्व to root ending in अ: पासियव्व to be see जाणियव्व to be known, चोरियव्व to be stolen

(iii) यव्व to roots ending in आ, ए, and ओ ठायव्व stard, नायव्व to be known, होयव्व to happen, नेयव्व to l carried

(iv) A few forms of Sk are taken with the necessa phonetic changes: कज्ज = कार्य to be done, पेज = पेय to l drunk, देज्ज = देय to be given, वज्ज = वर्ज्य to be avoided.

277 (i) The suffix -*yavva* (Sk -*tavya*) forms (a) (fro the present base) *hoyavva* 'must be', *acchiyavva* 'mu remain', *citthiyavva* 'must stand', *pucchiyavva* 'to l asked', *puccheyavva*, *vigiñciyavva* 'to be removed *pāsiyavva* 'to be seen', *paritaveyavva* 'to be tormented *uddaveyavva* 'to be troubled', *dameyavva* 'to be chastised *suniyavva* 'to be heard', *bhindiyavva* 'to be broken *bhuñjiyavva* 'to be eaten', *jāṇiyavva* 'to be known'. The -i before the termination is extended in AMg to cases no having it in Sk.

(b) (to the root). *soyavva* 'to be heard', *bhottavv* 'to be enjoyed', *ghettavva* 'to be taken', *vattavva* 'to b spoken' *dattavva* 'to be seen', *mottavva* 'to be freed' *rottavva* 'to be lamented', *kāyavva* 'to be done'.

(ii) -*ṇijja*-(Sk -*anīya*) to the present base: *pūyaṇijj* 'to be honoured', *sarakkhaṇijja* 'to be protected', *darisaṇijj* 'to be seen', *damsaṇijja*, *vippajahaṇijja* 'to be abandoned'.

(iii) Sk -*ya*- assimilated to the root. *kajja* 'to be done' *dullaṅgha* 'difficult to cross', *neya* 'to be known', *pejja* 'to be drunk', *bhavva* 'worthy', *āṇappa* 'worth ordering', *vacca* 'to be spoken', *vojjha* 'to be carried', *gejjha* 'to be grasped', *khajja* 'to be eaten', *gujjha* 'to be concealed', *cajja* 'to be abandoned', *dejja* 'worth giving', *dojjha* 'to be milked', *nejja* 'to be carried', *bojjha* 'to be understood', *pujja* 'to

be honoured', *bhejja* 'to be broken' *vajja* 'to be avoided', *vajjha* 'to be killed', *vinnappa* 'to be requested', *lejjha* 'to be licked', *mejja* 'to be measured', *vejja* 'to be known'

278 These participles are used as

(i) Adjectives नायव्वाइ वत्थूइं। Things to be known पेज्ज जलं Water to be drunk वंदणिज्जा पुरिसा। Men to be honoured

(ii) In place of the verb सो तए वत्तव्वो। He should be spoken by you सव्वेहिं धम्मकहा नायव्वा। All should know the religious story

(iii) Impersonally तुम्हेहिं उज्जणे गंतव्व। You should go to the park तेण कमसो कहेयव्वं। He is to tell it in due order

Cf 451–462

279 Nominal derivatives Possessive adjectives are formed from nouns and adjectives by adding (a) आल: सद्दाल from सद्द, noisy महाल्य, from महा, great, (b) इल्ल तणइल्ल from तण, full of grass, कंटइल्ल from कंटग thorny, माइल्ल from माया deceitful, बाहिरिल्ल from बाहिर, outsider, पढमिल्ल from पढम first, उत्तरिल्ल from उत्तर, of the northern direction. (c) अल्ल महल्ल from महा, great

Other illustrations are: *niyadilla, sasilla, ganthilla, kalankilla, satthillaya, gotthillaya, gamellaya, andhillaga, adilla, uvarilla, dahinilla, puratthimilla majjhilla, hetthilla, puvvilla, ānilliya, ekallaya, andhalla, pusalla* All these suffixes appear to be of popular origin Pischel suggests that they were accented to explain the doubling of *l*

280 P o s s e s s i v e a d j e c t i v e s and nouns are formed by adding to the nouns मन्त and वन्त: आयारमन्त possessed of conduct, चित्तमन्त having mind, वण्णमन्त having colour, धणवन्त wealthy, सीलवन्त of good conduct,

The two suffixes are the extended forms of the strong

base of the Sk suffixes *-vat* and *-mat* The following cases will show that the suffix *-manta* has usurped the place of the other *gandhamanta*, *rasamanta*, *pāsamanta*, *vijjamanta*, *sīlamanta*, *guṇamanta*, *pupphamanta*

281 A b s t r a c t n o u n s are formed by adding to the noun or adjective (a) त्त मूलत्त from मूल, the root thing, देवत्त from देव, godhood, पुत्तत्त from पुत्त, sonhood, सामित्त from सामि, lordship (b) त्तण तक्करत्तण from तक्कर, the nature of a thief, आयरियत्तण from आयरिय, the nature of a teacher, महुरत्तण from महुर sweetness

The suffix *-tta* corresponds to Sk *-tva* The other termination *-tā* is frequent in forming the Dat sing as in *devattāe*, *neraiyattae* etc The suffix *-ttaṇa* is the Vedic *-tvana* and is frequent in AMg

282 The suffix इम is added to verbs to form adjectives mostly of the value of potential participle खाइम things to be eaten, साइम things to be tested, भज्जिम things to be fried, पुरत्थिम of the eastern direction

Other cases are *ganthima*, *veḍhima*, *pūrima*, *saṃghāima*, *ubbheima*, *nivvattima*, *vandima*, *paima* Renou suggests that the suffix *-ima*, known to Sk in cases like *pakima*, *sekima*, and in the earlier stage in *khanitrima*, *kṛtrima*, was originally the *ma* of past participle extended by the vowel *-i* when applied to denominatives From the original meaning of 'got by the means' it developed the meaning of necessity

283 The suffix इर as added to the roots to point an habitual action वेविर trembling, हसिर laughing, परिसक्किर going back, भमिर wandering

The suffix क is added to different types of words without a change in the meaning बहुय many, अलद्धुय not obtained, पुत्तय a child, इहयं here, मच्चिय a mortal.

284 The c o m p a r a t i v e d e g r e e of adjectives is formed by adding तर or यर , तराय or यराय , तराग or यराग to the adjectives अणिट्ठयर, अणिट्ठयराग कंतयर, कतयराग

The s u p e r l a t i v e d e g r e e is fromed by adding तम or यम अणिट्ठतम, अणिट्ठयम, कंततम, कतयम

A few forms are taken over from Sk सेय = श्रेयस् better, सेट्ठ = श्रेष्ठ best, कनिट्ठ = कनिष्ठ youngest, कणीयस = कनीयस् younger, जेट्ठ = ज्येष्ठ eldest, पावीयंस = पापीयस् sinful, पाविट्ठ = पापिष्ठ most sinful

285 1 तस्स कज्जं अणिट्ठयरं भूयं। 2 सक्कराए महुरत्तणेण निंबस्स कडुयत्तणं किं विपरिणामिज्जइ। 3 आयरियस्स य तं दारगं पेच्छन्तस्स नेहो जाओ। 4 न सोयणिज्जा कुमारा। 5 तीए आवईए किं कायव्वं तेण वराएण। 6 मुसा भासा पंडिएहिं न भासियव्वा। 7 अप्पहियं कायव्वं जइ सक्कइ परहियं च कायव्वं। अप्पहियपरहियाणं अप्पहियं चेव कायव्वं॥ 8 सप्पस्स जहा दिण्णं दुद्धं पि विसत्तणमुवेइ। 9 जइ मरणं न साहारणं ता सोगं काउं जुज्जइ। 10 मच्चुणा गसिज्जमाणं जीवियं को रक्खइ। 11 समणेण य अणवज्जा कहा कहियव्वा। 12. तां भो भव्वा, लध्दूण माणुसत्तणं, निद्दलियव्वो पमाओ वंदणिज्जा देवा, कायव्वा गुरुचरणसेवा, दायव्वं सुपत्तेसु दाणं, कायव्वो निणाययणेसु पूयासक्कारो, जेण संसारकंतारं वोच्छिज्जइ।

286 1 What one must do one should do withou[t] delay 2 Better than all virtues is the virtue of non violence 3 His younger brother is cleverer than he 4 The wealthy man thinks wealth more valuable tha[n] goodness or virtue 5 A powerful hero kills man[y] cowardly persons on the battlefield 6 The lam[p] lighted by the maid is carried along the current 7 [A] penny received as a reward is better than a lum[p] of gold 8 Abstain from wealth which is stolen 9 The scriptures should be explained by the teacher to th[e] pupils 10 If a man becomes devoid of wealth hi[s] relatives should not forsake him

LESSON TWELVE

287 The AMg declension is mostly of nouns ending in vowels A few nouns, however, which originally ended in consonants in Sanskrit have peculiar forms of the c o n s o n a n t a l d e c l e n s i o n and can be said to from the irregular declension in AMg.

288 Words which end in ऋ in Sk fall into two groups, those denoting agency and those denoting relationship. They are differently declined in a few cases.

289 *Words denoting agency*. कत्ता *'doer'*

N.	कत्ता	कत्तारो, कत्ता
V.	कत्ता	कत्तारो
A	कत्तार	कत्तारो, कत्ता
I.	कत्तारेण	कत्तारेहिं
Ab	कत्ताराओ	कत्तारेहिंतो
G	कत्तुणो, कत्तारस्स	कत्ताराण
L.	कत्तारे	कत्तारेसु

Similarly are declined दाया giver, नेया leader, नाया knower, सत्था preacher, पसत्था expounder, गन्ता goer.

The forms of older declension are : N. sing *neyā*, *chettā*, *dāyā*, (forms from plu used as sing. are *udagadāyāre*, *bhattāre*, *uvadamsettāre*, *bhattāro*), A sing *bhattaram*, *dāyaram*, *neyaram*, N plu *akkhatāro*, *āgantāro*, *pannattāro*, *neyāro*

I sing *kattārena*, plu *kattārehim*, Ab. sing *kattārāo*, plu. *kattarehinto*, G sing, *kattārassa*, plu *kattārānam*, L. sing *bhattāre*, plu *dāyāresu* are from the *-a-* declension G. sing *kattuṇo*, *bhattuṇo* from the *-u-* declension

290 Words of relationship. *Mas* पिया 'father'

N.	पिया	पियरो
A.	पियर	पियरो, पियरे

L.	पिउणा	पिईहिं, पिऊहिं
Ab.	पिउणो	पिऊहिंतो, पिईहिंतो
G.	पिउणो, पिउस्स	पिऊणं, पिईणं
L	पियरि	पिऊसु, पिईसु

Similarly are declined : भाया brother, जामाया son-in-law, अम्मापिया father and mother (in sing and plu.), मायापिया (sing and plu).

Historical forms are : N sing *piyā*, *bhāyā*, plu *piyaro*, *bhāyaro*, *bhāyarā*, *ammāpiyaro* . A sing *piyaram*, *bhayaram*, *ammāpiyaram*, I. sing *piyari*, G plu *ammāpiuṇam*, *ammapiīṇam*, *māyāpiīnam*, and after them I plu *piuhim*, *piīhim*, *bhaihim*, *ammāpiuhim* I sing *piunā* *bhaunā*, G. sing *piuno*, Ab plu *piuhinto* are after -*i*- or -*u*- declension G sing *piyarassa* after *a*- declension

291 Fem. माया 'mother'

N	माया	मायरो
A.	मायरं	मायरो
I.	मायाए, माऊए	मायाहिं, माईहिं
Ab	माऊए	माऊहिंतो, माईहिंतो
G	मायाए, माऊए	माईण, माऊणं
L.	मायाए, माऊए	माईसु, माऊसुं

The word *māyā* has been fully assimilated to *piyā* even in A Plu *Dhuyā* daughter' is regular like *mālā* Older forms A. Sing *dhūyaram* I plu. *dhūyarāhim* (analogical with the extended base) Only N sing *sasa* 'sister' is found.

292 Words ending in *n*. राजन् 'king'

N.	राया	रायाणो, राइणो
V	राय, राया, राय	रायाणो, राइणो
A	रायाण, राय	रायाणो
I.	रन्ना, राइणा, राएण	राईहिं
Ab	राइणो, रन्नो	राइहिंतो
G.	राइणो, रन्नो, रायस्स	राइण, रायाणं
L.	रायंसि	राईसु

Historical forms are N sing *rāyā* plu *rāyāṇo rāyānam* I sing *rannā*, Ab G sing *ranno* Others are from a *i* base and *rayassa* and *raena* from an *a*-base Both the types of forms are met with in compounds N sing *ikkhagarayā*, *vikkamarai* A sing *gaddabhillarayaṇam* I sing. *devaranna*, *nagaraeṇa*, etc

293 आत्मन् 'self' It has two bases अप्पा and अत्ता

N	आया, अप्पा	अप्पाणो, अत्ताणो
A	अप्पाण, अत्ताणं आयाणं	अप्पाणो, अत्ताणो
I	अप्पणा, अत्तणा	अप्पाणेहिं, अत्ताणेहिं
Ab	आयओ, अत्तओ, अप्पओ	अप्पाणेहिंतो, अत्ताणेहिंतो
G	अप्पणो, अत्तणो	[अप्पाण, अत्ताण]
L	[अप्पणि, अत्तणि]	[अप्पेसु, अत्तसु]

Similarly are declined अद्धा road, बम्भा Brahman, मुद्धा head.

Sometimes the shortened base *appa* is used A sing. *appam*, I sing *appeṇa*, L sing *appe*, sometimes the lengthened base N sing *appano* I sing *appānena* G sing *appanassa* So also *yuvan* 'youth' has *juva* or *juvana*, *śvan* 'dog *saṇa* The Neuter word *naman* 'name' has in the N sing *namam* or *nama* *karman* 'act has I sing *kammana*, *kammuṇa*, G sing *kammuno* All other words ending in *in*, -*vin*, and *min* become *i* ending

294 Words ending in *t* अर्हत् 'venerable'

N,	अरह अरहन्तो	अरहन्तो
A	अरहन्त	अरहन्ते
I	अरहन्तेण अरहया	अरहन्तेहिं
Ab	अरहओ	अरहन्तेहिंतो
G	अरहओ, अरहन्तस्स	अरहन्ताण
L	अरहन्ते, अरहन्तंसि	अरहन्तेसु

Similarly are declined all present participles like करन्त गच्छन्त and possessive adjectives like भगवन्त, बुद्धिमन्त

These words show all the forms of the *a* declension with the base in *anta vanta*, and *manta* extended from the strong base in Sk Historical forms are N sing *jaṇam, vijjam, cakkhumam ditthimam*, I sing *maimaya, janaya mahaya*, G sing *mahao bhagavo, viharao, kuvvao dhimao* etc V sing *bhayavam, auso samanauso* Forms from the weak bases are N sing *bhagavo*, A sing *maham*

295 R e m n a n t s of other declensions *gau* 'cow', N sing *go, gave*, N plu *gao gaia*, A plu *gao*, I plu *gohim*, G plu *gavam* The feminine *gavi* is regular *nau* boat' N sing *nava* A sing *navam*, etc regular Words ending in *t* L sing *jagai* Words ending in *as* N sing *dummaṇa, sumaṇa*, I sing *manasa, vayasa teyasa, tavasā* L sing *tamasi* In *is, us* I sing *cakkhusa viusa* In *ś* Ab sing *diso*, A sing *disam vac* I sing *vaya tvak* I sing *taya, vid* N sing *veyavi parisad* N sing *parisa*

296 1 तओ सो वयसपरिगाहिओ मायापिईहि य सद्धिं ससुरकुलं गओ। 2 नमोत्थु ण समणस्स भगवओ महावीरस्स। 3 अरहन्ते वंदिमो सिरसा। 4 सुय मे आउस तण भगवया एवमक्खाय। 5 जे मायर च पियरं च पोसेन्ति ते लोए पससणिज्जा भवन्ति। 6 रायाणो रायमच्चा य गाणिं पुच्छन्ति। 7 ते अप्पणा न गिण्हन्ति नो य गिण्हावए परं। 8 जे वा दायार निंदइ अप्पलाभे स भिक्खू अकज्ज कुणइ। 9 पुव्व बुद्धीए पेहित्ता पच्छा वयमुदाहरे। अचक्खुओ व्व नेयारं बुद्धिमन्तउ ते गिरा॥ 10 तए णं से मेहे कुमारे अम्मपिऊहि एवं वुत्ते समाणे अम्मापियरो एवं वयासी। 11 तस्स ण कूणियस्स रन्नो धारिणी नामं देवी होत्था। 12 अप्पा चेव दमेयव्वो अप्पा हु खलु दुद्दमो। अप्पा दतो सुही होइ अस्सिं लोए परत्थ य॥

297 1 The orders of the king should be followed by all the people 2 Kings Aśoka's religion preached obedience to parents and elders 3 Know thyself was the motto of the Greek philosophers 4 The word arahanta is explained as 'one who deserves honour', 'one who kills enemies' and 'an honourable person' 5 The preaching of the venerable Lord Mahāvira should not be

thought to be the same as that of Buddha 6 The ministers of the king brought before him the young prince of the vanquished enemy 7 When asked what he wanted the child began to cry and lament the death of his father 8. Men follow their leaders without thinking 9 It is better to control oneself with penance and self-control 10 The man who has eyes should be the leader of blind men

LESSON THIRTEEN

298 The demonstrative pronoun एतद् is declined as follows ,

	Mas		Fem	
N	एस, एसो	एए	एसा	एयाओ
A	एय	एए	एय	एयाओ
I	एएणं	एएहिं	एयाए	एयाहि
Ab	एयाओ	एएहिन्तो	एयाओ	एयाहिंतो
G	एयस्स	एएसिं	एयाए	एयासिं
L	एयंसि, एयम्मि	एएसुं	एयाए	एयासु
		Neut		
N A	एयं		एयाइं एयाणि	

All other forms are the same as those of the Masculine

This pronoun is used to point out things which are near the speaker (cf 411)

The declension is identical with that of *tat* which is here extended by prefixing *e* Additional forms are N sing *ese*, Ab. sing *etto*, G Plu *eyanam* (both Mas and Fem)

299 The pronoun इदम् is declined as follows:

	Mas.		Fem.	
N.	इमे, अयं, इणमो	इमे	इमा, इयं	इमाओ
A.	इमं	इमे	इमं	इमाओ
I.	इमेण, णेण, इमिणा	इमेहिं	इमाए	इमाहिं
Ab.	इमाओ	इमेहिन्तो	इमाओ	इमाहितो
G.	इमस्स, अस्स, से	इमेसिं, एसि	इमीए, इमाए, इमीसे, से;	इमासिं
L.	इमंसि, अस्सिं	इमेसु,	इमाए, इमीसे	इमासुं

Neut.

N. A	इम, इद	इमाइ, इमाणि

the rest like Mas. It is used to point out what is in the presence of the speaker. (cf. 412).

As in Sk this pronoun is pieced out of a number of stems. The original stem *a-* or *i-* gives: N sing. *ayam* (for all genders), A sing *imam*, G. sing *assa* L sing. *assim*, I. plu. *ehim*, L plu *esu*, and the extended form L. sing *ayamsi*. The stem *ana-* gives I. sing *anenam*, the base *ena-* (becoming *iṇa-*) gives Mas N. sing *iṇamo* A. sing *iṇam*. *ṇam*, I. sing *ṇeṇa* plu *ṇehim*, Neu. N A sing. *iṇam*, Fem. I. sing *ṇāe*, plu. *ṇāhim*

The base *ima-* is extended to all the cases and assumes the form of *imā-* or *imī-* in the Fem

300 Only a few forms of अदस् are met with. N. sing. असो and the extended forms अमुगो, अमुगे, I. sing अमुणा L. sing. अमुगंसि (cf. 413).

301 The D e n o m i n a t i v e s or nouns used as verbs are formed —

(i) by using the noun as a verb: अप्पिण to offer, जम्म to take birth, पच्चप्पिण to return.

(ii) by adding य to the noun, before which the pre-

ceding vowel is lengthened : ममाय to desire, सिंहाय to act like a lion, अमराय to look like a god

(iii) by adding ए आहारे to eat, फले to give fruit, उवक्खडे to cook, मइले to soil, वंते to vomit

(iv) by adding आवे सद्दावे to call, दुक्खावे to harm, धीरावे to console, सवावे to take an oath

302 A few *desiderative* forms are borrowed from Sk जुगुच्छ to become disgusted, तिगिच्छ to examine, सुस्सूस to serve

303 The *intensive forms borrowed from Sk are :* जागर to keep awake, चंकम to wander, लालप्प to fondle, भिब्भिस to shine

304 1 एय विहिणा सुकय सुयणा ज निम्मिया भुवणे। 2 जा जा वच्चइ रयणी न सा पडिनियत्तइ। अहम्मं कुणमाणस्स अफला जन्ति राइओ॥ 3 जा जा वच्चइ रयणी न सा पडिनियत्तइ। धम्मं च कुणमाणस्स सफला जन्ति राइओ॥ 4 वित्तेण ताणं न लभे पमुत्ते इमंसि लोए अदु वा परत्थ। 5 जया मिगस्स आयंको महारण्णम्मि जायइ। अच्चतं रुक्खमूलम्मि को ण ताहे तिगिच्छइ॥ 6 सो सेणायइ काओ सीहायइ कोल्हुओ-अखुद्दीओ। 7 एवं अणुसासिएण भणियं अग्गिसम्मेण। भयवं एयमेयं न सदेहो त्ति। ता जइ भगवओ, ममोवरि अणुकंपा, उचिओ वा अहं एयस्स वयविसेसस्स ता करेहि मे एयवयप्पयाणं। हसिऊण भणियं 'वच्छ को अन्नो एयस्स उचिओ त्ति॥ 8 एयमायण्णिऊण भणियं वरधणुणा 'किमेयस्स सुक्कपडुयस्स कए अप्पाणं खेएइ।

305 1 Teach this pupil the principles of religion 2 The dog was stolen from me by the thief 3 These students wait upon the teacher 4. The physician examines the disease of the king 5. Why do you get angry with these servants ? 6 Salutation to the god who created this whole universe 7 Who lives in that cottage ? 8 The ascetics living in this forest are seen by that king

LESSON FOURTEEN[1]

306 The numeral एग or एक्क is declined in three genders and in the singular number

	Mas	Neu.	Fem.
N.	एगे	एगं	एगा
A	एग	एगं	एगं
I	एगेण		एगाए
Ab	एगाओ		एगाओ
G	एगस्स		एगाए
L	एगम्मि, एगंसि		एगाए

In the plural it is used to mean 'some' N *ege* G *egesim*.

307 दो 'two', ति 'three', and चउ four are declined in the plural only and all the genders have the same forms.

N	दो, दुवे, दोण्णि	तओ, तिण्णि	चत्तारो, चउरो, चत्तारि
A	,,	'	,,
I	दोहिं	तीहिं	चउहिं
Ab	दोहिंतो	तीहिंतो	चउहिंतो
G	दोण्हं	तिण्हं	चउण्ह
L	दोसु	• तीसु	चउसु

Do (*dvau*) is Mas *duve* and *be* (*dve*) Neu and Fem *donni* after the model of *trini* Other forms are in the plural *tao* (*trayah*) Mas *tinni* (*trini*) Neu *cattaro* (*catvarah*) Mas. *cattari* (*catvari*) Neu *cauro* (*caturah*) Mas Acc

308 Numerals from पच 'five' to अट्ठारस 'eighteen' are declined only in the plural and have one set of forms only N पच A पंच I पचहिं Ab पचहिंता G पंचण्ह L पंचसु

They are 6 छ 7 सत्त, 8 अट्ठ, 9 नव, 10 दस, दह, 11 एक्कारस एयारह, 12 दुवालस, बारस, 13 तेरस, 14 चउद्दस, 15 पचरह, पन्नरस', 16 सोलस, 17 सत्तरस

All other numerals except 49 58 are declined in the singular like nouns having the respective endings Thus

numerals from 19 48 may be regarded as Neu nouns ending in *-a* or Fem. nouns ending in *-ā* in the Nom. Numerals from 50-99 may be regarded as Neu in *i* or Fem in *ī* in the Nom In all other cases they are declined like Fem nouns Numerals from 49 to 51 are to be declined like *pañca* (cf. 339 349)

309 The remaining numerals are: 19 एगूणवीस अउणवीसइ, अउणवीस, 20 वीस, वीसइ, 21 एक्कवीस, 22 बावीस, 23 तेवीस, 24 चउवीस, 25 पणवीस 26 छब्बीस, 27 सत्तावीस, 28 अट्ठावीस, 29 अउणतीस, 30 तीस, 31 एगतीस, 32 बत्तीस, 33 तेत्तीस, 34 चोत्तीस, 35 पणतीस, 36 छत्तीस, 37 सत्ततीस, 38 अट्ठतीस, 39 एगूणचत्तालीस, 40 चत्तालीस, 41 एगचत्तालीस, 42 बायालीस, 43 तेयालीस, 44 चउयालीसं, 45 पणयालीस, 46 छायालीस, 47 सीयालीस, 48 अडयालीस, 49 एगूणपन्न, 50 पन्नास, 51 एगावन्न, 52 बावन्न, 53 तेवन्न, 54 चउवन्न, 55 पणवन्न, 56 छप्पन्न, 57 सत्तावन्न, 58 अट्ठावन्न, 59 एगूणसट्ठि, 60 सट्ठि, 61 एगट्ठि, 62 बासट्ठि, 63 तेसट्ठि, 64 चउसट्ठि, 65 पणसट्ठि, 66 छावट्ठि, 67 सत्तसट्ठि, 68 अट्ठसट्ठि, 69 एगूणसत्तरि, 70 सत्तरि, 71 एक्कसत्तरि, 72 बावत्तरि, 73 तेवत्तरि, 74 चोवत्तरि, 75 पचहत्तरि, 76 छावत्तरि, 77 सत्तहत्तरि, 78 अट्ठहत्तरि, 79 एगूणासीइ, 80 असीइ, 81 एक्कासीइ, 82 बाईसि, 83 तेसीइ, 84 चउरासीइ, 85 पचासीइ, 86 छलसीइ, 87 सत्तासीइ, 88 अट्ठासीइ, 89 एगूणनउइ, 90 नउइ, 91 एक्काणउइ, 92 बेणउइ, 93 तेणउइ, 94 चउणउइ, 95 पचाणउइ, 96 छन्नउइ, 97 सत्ताणउइ, 98 अट्ठाणउइ, 99 नउणउइ, 100 सय, 1000 सहस्स.

310 The o r d i n a l s are पढम first, बीय, बिइय, दोच्च second, तइय, तच्च third, चउत्थ fourth, पंचम fifrh, छट्ठ sixth. The remaining are formed by adding म to the cardinal number. सत्तम, seventh, दसम tenth, वीसइम twentieth

311 To express f r a c t i o n s of half अड्ढ is added to the next number. दियड्ढ *one and one half*, अद्धट्ठम seven and one half.

312 सइ once *The remaining* m u l t i p l i c a t i v e s

formed by adding खुत्तो (Skr *kṛtvaḥ*) दुक्खुत्तो two times खुत्तो three times, सत्तक्खुत्तो seven times

313 The d i s t i n c t i v e s are expressed by putting the ordinal in Neuter singular पढमं firstly, दोच्चं secondly

314 Numeral adjectives are formed by adding विह (Skr *vidha*) to the number एगविह simple, दुविह twofold पंचविह fivefold They can also be formed by adding हा (Skr *dhā*) सयहा hundred times सत्तहा seven times

315 Numeral adverbs are formed by adding सो: सहस्ससो by thousands, सयसो by hundreds

316 दो 'two' becomes दो in compounds when the accent is on the first syllable Otherwise it becomes दु· दोमासिय but, दुगुण ति 'three' becomes ते in compounds: तेइंदिय 'having three senses'

317 1 तए णं सा नवण्ह मासाणं बहुपडिपुण्णाण अद्धट्ठमाण राइंदियाणं वीइक्कंताणं पुव्वरत्तावरत्तकालसमयंसि दारगं पयाया। 2 तेण कालेण तेणं समएणं पासे अरहा तीसं वासाइं अगारवासमज्झे वसित्ता, तेत्तीस राइंदियाइं तव तावित्ता, सत्तरिवासाइं केवलिपरियाय पाउणित्ता, एक्कं वाससय सव्वाउय पालइत्ता सव्वदुक्खपहीणे अहोसि। 3 जं रयणिं कालगओ अरहा तित्थंकरो महावीरो। तं रयणिमवंतिवई अहिसित्तो पालओ राया॥ 4 तस्स णं आणंदस्स गाहावइस्स चत्तारि हिरण्णकोडीओ निहाणपउत्ताओ। 5 एवं खलु अम्हाणं सामी, सुमिणसत्थंसि बायालीसं सुमिणा, तीसं महासुमिणा, बावत्तरिं सव्वसुमिणा निद्दिट्ठा। 6 तं भोगसमत्थं जाणित्ता अम्मापियरो बत्तीसाए इब्भकुलबालियाणं एगदिवसेण पाणिं गेण्हावेन्ति॥ 7 से मुणी छट्ठं भत्ताइं अणसणाए छेएइ। 8 से बालए आयरियकुले बावत्तरिं कलाओ सिक्खइ।

318 1 On the 27th day of this month there was an assembly of wise men 2. There are 36 chapters of the Uttarādhyayana 3 The Jain canon has 45 books of different nature 4 Of the 9 chapters of the first book

of Āyāra the 8th called Mahāparinnā is lost 5 The Nandisūtra deals with the five kinds of knowledge 6 In this Avasappini 24 Jinas are born in the country of Bharata 7 Rāvana had only one head and not ten 8 The eleven brothers became the eleven Ganadharas of Mahāvīra

LESSON FIFTEEN

319 ADVERBES Adverbs of place एत्थ, इहं here, तत्थ तहिं there, जत्थ, जहिं where कत्थ, कहिं where? कत्थइ, कहिंचि, कहिंपि somewhere, इओ, एत्तो, from here, तओ, तत्तो from there, जओ, जत्तो from where, कओ, कुओ, कत्तो from whence? एगत्थ in one place, अन्नत्थ in another place, उड्ढं above, सव्वत्थ everywhere, बाहिं outside, अग्गओ before, पच्छा behind, दूरओ from after, अंतरा in the middle

320 Adverds of time अज्ज, एण्हिं, एत्ताहे, इयाणिं, संपयं now, ता तया, तआ, तो, तइया, ताहे then जया, जइया, जाहे when, कया कइया when? जाव ताव, जा ता while then, कल्लं yesterday, सुवे tomorrow, पुव्विं, पुरा earlier, निच्चं, सया, सइ, सययं always, सहसा, झत्ति suddenly, नवरं only, नवरि thereafter, पुणो again, ताव य, एत्थंतरे in the meanwhile

321 Adverb of manner न, मा, not, इव, विव पिव, व्व like एव, तहा so, कहं पि somehow, सम्मं properly, समं together, बाढं, घणियं very, ईसिं, मणं little, अवस्सं necessarily लहुं, सिग्घं quickly, सणियं slowly, कमेण in course, सुट्ठु well, केवलं, only, सेयं better

322 The adverbs have a twofold origin (i) Some of them are old case forms and others are formed with

suffixes Acc Sing is found in, *uddham* (*ūrdhvam*), *bāhim* (*bahih*), *iyānim* (*idānīm*), *sampayam* (*sampratam*), *kallam* (*kalyam*), *niccam* (*nityam*), *sayayam* (*satatam*), *puvvim* (**pūrvīm*), *bādham*, *dhaniyam*, *evam* (*evam*) Inst is found in · *antarā*, *sahasā*, *kam°na* (*kramena*), *diyā* (*divā*), *purā*; Ab is found in *bahiyā* (*bāhyat*), *hetthā*, *pacchā*, Loc. in : *etthantare*, *rāo*, *rahe*, *suve*, *pure*.

(ii) With the suffix *-ttha* (Sk. *-tra*): *ettha*, *tattha*, *jattha*, *kattha*, *egattha*, *annatth*, *savattha* With the suffix *-tas*, *io*, *tao*, *tatto*, *jao*, *jatto*, *kao*, *katto*, *kuo*, *durao*, *aggao*. With the suffix *-ha* (Sk *tha*), *iham*, *jaha*, *taha*, *kaham* With the suffix *da* · *tayā*, *jaya*, *kayā*, *saya*. With *him* . *jahim*, *tahim*, *kahim*. With *he* · *jāhe*, *tāhe*

323 PREPOSITIONS Used with nouns. (i) Governing Acc : अंतरेण without, जाव until, पइ towards, मोत्तूण except, आदाय, गहाय with

(ii) Governing Ins. सम, सद्धिं, सह with, विणा without.

(iii) Governing Abl. आरब्भ from

(iv) Governing Gen पुरओ before, उवरिं above, समीव ear, कए, for, हेट्ठा below, बाहिं outside, पच्चक्ख in the resence etc

324 Prepositions used with verbs

अइ (अति) beyond, over, अइक्कमइ crosses, अइगच्छइ goes over

अणु (अनु) after, behind, along अणुकरेइ imitates, अणुजाणइ consents.

अव, ओ (अप) away, off अवक्कमइ, अवरज्झइ, ओहरइ

अभि (अभि) towards, to : अभिगच्छइ, अभिवड्ढइ, अभिभवइ.

अव, ओ (अव) away, down · अवतरइ, ओगाहइ, अवमाणेइ.

आ (आ) upto, on : आरुहइ, आगच्छइ

उद् (उद्) upon उग्गमेइ, उत्तरइ, उहिसइ.

उव (उप) towards, near : उवागच्छइ, उवमेइ, उवधारेइ.

दुस् (दुस्) bad, hard दुच्चरेइ, दुक्करेइ
निस् (निस्) out, away निग्गमइ, निस्सरइ
परि (परि) all round परिगणेइ, परिवड्ढेइ

पडि, परि (प्रति) towards पडिवालेइ
वि (वि) apart separate विक्किणइ, विकुव्वइ, विवरेइ
स (सम्) together संगमइ, संतोसेइ
सु (सु) well सुल्द्धे, सुकरेइ
पाउ (प्रादुस्) open पाउकरेइ, पाउब्भवइ

325 CONJUNCTIONS (i) Copulative अह now च, य and, किंच moreover (ii) Disjunctive वा or (iii) Adversative अहवा or किंतु but (iv) Conditional जइ if (v) Of direct speech त्ति, ति, इ, इइ thus (cf 463 478)

326 1 कह तुमं एगागी भीसणारण्णे आगओ। 2 अहवा दडेण चेव नीयाण उवसमो न सामण। 3 जत्थ सागरे मिलिया गंगा तत्थ गंगा सायरतित्थं नायं। 4 जाव न एइ आएसे ताव जीवइ सो दुही। अह पत्तम्मि आएसे सीस छेत्तूण भुज्जइ॥ 5 सव्व जग जइ तुहं सव्वं वावि धण भवे। सव्वं पि ते अपज्जत्तं नेव ताणाय ते तव॥ 6 कोहा वा जइ वा हासा लोहा वा जइ वा भया। मुसं न वयई जो उ तं वयं बूम माहणं॥ 7. जहा पोम्म जले जाय नोवलिप्पइ वारिणा। एवं अलित्तं कामेहिं तं वयं बूम माहण॥ 8 जरा जाव न पीलेइ वाही जाव न वड्ढइ। जाविंदिया न हायन्ति ताव धम्म समायरे।

327 1 Who can help me without you? 2 Go in the northen direction of the tree and I will follow you. 3 When he was speaking with the girl Asanivega came there 4 What difference is there between men and beasts if men behave like animals? 5 The thief concealed the stolen wealth below the tree 6 Goyama came to the garden outside the city of Campā with five hundred monks 7. The god slowly produced the from of a big serpent to frighten the pious householder 8 Even though fish live in water they do not get liberated.

PART THREE

SYNTAX AND COMPOUNDS

I ARTICLE

328 There is no article in Ardha-Magadhi The meaning of both the definite and indefinite articles is inherent in the word itself So पुरिसो means 'a man' and 'the man' according to the context If they are to be pointed out prominently the definite article is expressed by the demonstrative pronoun, स पुरिसो। 'the man', सा इत्थी। 'that lady', बालएण त फल गहिय। 'the child took the fruit' The indefinite article is expressed by the use of एग एगो सिंहो। 'a lion', चंपाए एगो माहणो परिवसइ। 'A certain Brahmin lived in Campā'.

Historically the article has arisen out of the demonstrative pronoun which has lost much of its original force In AMg, however, it has never lost its force to such an extent as can be compared with the article of the European languages The same holds good of the indefinite article arising from the numeral 'one' But a close approach to the use of article is found in the canonical prose in cases like *tae ṇam se jaiandhe purise* Vip 11 then the blind man, *tae ṇam se purise tam purisam evam vayasi* Sut 2.13 'then the man spoke to the other man', *tae ṇam se anande* Upa 10 'then Ānanda'

II AGREEMENT

329 Agreement relates mainly to such aspects as Gender, Number, Case and Person, regarding which the words must formally agree to form the congruence between them

Various factors help to break down this congruence Thus the impression produced by the actual fact like a collective idea with a grammatical expression in plural *abhu jina atthi jina adu va vi bhavissai* U 2 45 'There were Jinas there are Jinas and there will be Jinas' A fixed form may disturb it *tattha je te ariyā te evam vayasī* Ay 1 4 2 'There those who were noble spoke thus' Some times an important word may disturb the agreement *chajjivaniya namam ajjhayaṇam paveiya* Das 4 'The chapter called *Chajjivaniya* is preached' The speaker himself may change the mode of expression : *siehi asie bhikkhu amokkhāe parivvaejjasi* Sur 1 1 4 13 'A pious monk should live as a man free from fetters among those who are bound with fetters' A compromise may be effected *tāhe raya sa ya jayahatthimmi arudhai* Erz 34 29 'Then the king and queen mounted the victorious elephant'

330 AGREEMENT BETWEEN THE SUBJECT AND THE PREDICATE The agreement found between the subject and the predicate of a given sentence pertains to the number and person when the predicate is in the form of a finite verb and to number and gender when it is a verbal derivative

(i) Normally the number of the subject and the predicate is the same देवा वि तं नमंसन्ति। Das 1 1 'Even the gods adore him' भमरो आवियइ रसं। Das 1 2 'The bee drinks the juice'

As the dual forms are lacking in all the Prakrits the verb is in the plural with a dual subject *do vi gacchanti soggaim* Das 5 1 100 'Both of them go to a good birth'

This agreement holds good with the grammatical gender and number when the actual fact may not conform with it When a person is spoken of in plural as a s gn of respect the predicate will be in the plural *tao tubbhe eyam attham aikkhaha* Nay 1 14 'Then tell me this fact'

(ii) A multiple subject If the words form-

ing the subject are joined with the particle च 'and' the predicate is naturally in the plural रायाणो रायमच्चा य पुच्छन्ति। Das 6 2 'The kings and the ministers of the king ask' कोहो य माणा य अणिग्गहीया। Das 8 40 'Anger and pride which are not controlled'

The other alternative that the predicate should agree with the nearest of them is also found किं णं करेइ मम विरहे महाराओ अम्मा य। Erz 21 10 'What is the king and my mother doing in my absence ?'

Sometimes the rule is violated : *sampayam ca dattahara ṇam parimoso ja keṇa vi kajam* Erz 67 19 'Just somebody took away the wealth and committed theft'

(iii) If the nouns forming the subject are joined by the disjunctive particle वा 'or' the predicate naturally remains in the singular नत्थि पुण्णे व पावे वा। Sut 1 1 1 12 There is neither merit nor demerit

331 When the subject is made of nouns of different numbers the verb agrees according to following possibilities When the subject consists of two singular nouns joined with *ca* 'and' or any other particle like *va* also the verb is found either in the singular or plural *na tassa majā va piyā va bhaja kalammi tammamsahara bhavanti* U 13 22 'Neither his mother nor father nor brother take a share (of his acts) at the time of death When the subject consists of more than one word of different numbers the verb is usually in the plural and only occasionally in the singular *sehanti ya ṇam mamatino maja pija ja suja ja bhanja* Sut 1 2.1 19 His father mother children and wife who claim him admonish him *palenti putta ja pai ja majjham* U 1 36 My sons and husband run away' *jattha natthi jarā maccu vahiṇo veyaṇa tahā* U 23 81 Where there is neither old age nor death nor diseases nor pains When the subject consists of many words all of which are in the plural the verb is naturally in the plural except for exceptional cases *dāraṇi ja suja ceva mittā*

ya taha bandhava jivantam anujivanti U 18 14 'Wives, sons, relatives and friends depend upon him as long as he lives *dahara buddha ya patthae* Sut 1 2 1 16 'Young and old may request'

Principal exceptions to the rules may be due to the lack of distinct forms of morphology *te suminapadhagā evam vayasi* Nay 1 12 'these astrologers said thus' or for an unknown cause *pantam sejjam sevimsu* Ay 1 9 3 2 'He used a low bed with a collective idea *jattha jaramaranarogadosā natthi* Vas 4 3 'where there is neither old age nor death nor diseases nor faults, first person with a plural verb *tao ham tāo lavāmo* Vas 290 28 then I speak to them' inclusive first person *avi yāvi cittā janis sāmo* Ry 18 'Morever, O Citta let us know dual subject with a singular verb *do vi tattha nimantae* Das. 5 1 38 'Both of them may invite him' a change of number may occur in a relative clause *aggī citthai Goyama je dahanti sarīratthe* U 23 50 'There is fire in the body, O Goyama, which burns'

332 The subject and the finite verb normally agree as regards person If the subject consists of more than one word of different persons, the plural verb is in the first person rather than in the second or third and in the second rather than in the third अहं च तुमं च मा कुले गंधणा हामा। Das 2 8 'You and I, let us not become Gandhana serpents in our family अहं च तुमं च दो वि जुज्झामो। Kum 53 'Let you and I both fight'

Disagreement in person is only occasional *bhikkhū āmokkhāe parivvaejjāsi* Sut 1 1 4 13 'The monk should wander till he is liberated' *na tumam jānē* 26 16 You do not know'

333 Usually the predicate agrees with the gender of the subject whenever it is an adjective or a verbal derivative This agreement pertains to the grammatical gender of the word. सयमेव अप्पा विआहारिमो। *Erz* 54 10

'I married myself. जाहं तेण परिचत्ता। U. 22 29. 'That I am abandoned by him'.

334 When the subject consists of words of Masculine and Feminine genders AMg. uses the Masculine form of the predicate. माया य लोहो य पवड्ढमाणा। Das. 8.40. 'Deceit and greed growing.'

In later Prākrit the neuter form was preferred : (*rāyā devī ya*) *niyabhavane gayāī* Erz 84.6 'The king and the queen went to their palace.'

335 If the predicate is a noun it is not free to agree with the subject as regards gender. जम्मं दुक्खं जरा दुक्खं। 'Birth is misery and old age is also misery.' तवो जोई जीवो जोइठाणं। U. 12. 'Penance is fire, the soul the alter.'

336 In the Prākrits we find the slow process by which the active construction has replaced the passive though the grammatical form remains passive. Past passive participles derived from a transitive verb are used in an active construction : मुक्को मि विसभक्खणं। U 23 46. 'I have abandoned the eating of poison' लंकाहिवो पवुत्तो Pau 6 111. 'The lord of Lankā spoke' Many transitive verbs use their participles actively तओ सो पहसिओ राया। U. 20.10 'Then the king laughed.'

337 Agreement between the Substantive and the Adjective. On the whole the adjective agrees with the substantive on which it depends in Gender, Number and Case. The exceptions to this rule are only occasional.

When a substantive is pointed out by means of a superlative from a group of nouns usually in the genitive and the two nouns differ in gender, the superlative usually agrees with the noun in the nominative and not with the one in the genitive . *cando va tārāna mahānubhāve* Sut.

1 6 19 'Just as the moon is the most lustrous among the stars' *gandhesu va candanam ahu settham* Sut 1 6 19 'As sandal is the best among the scents' Attraction is responsible for this usage

338 The agreement of adjectives with more than one substantive is on parallel lines with that of the predicate. The usual practice is to make it agree with the nearest substantive तुह पिया सुरा सीहू मेरओ य महूणि य। U 19 70 'You like wine drink and other liquors' पाइओ मि जलन्तीओ वसाओ रुहिराणि य। U 19 70 'I was made to drink burning fat and blood'

Cases of disagreement may be (i) those of gender *teu cittamantam akkhaya* Das 4 'Fire is said to possess life' *iham puna samive girikudam nama gamo* Vas 182 6 Here nearby there is a village Girikuda' (ii) disagreement in case of Das 2 1 29, (iii) disagreement in number of doubtful occurrence

339 AGREEMENT OF NUMERALS The cardinal number meaning 'one fully agrees with the noun पासइ एगं पउमवरपुण्डरीयं। Sut 2 1 'He sees an excellent lotus' In its plural *form it means 'some'* एगे आहु। *'Some say'*

The cardinal numbers from 'two' to 'eighteen' are regarded as adjectives But by the nature of their meaning they are used in the plural Moreover they have only one set of forms for all the three genders दोण्णि वि रायाणो। Nir 26 'Both the kings' तस्स भज्जा दुवे आसि। U 22 2 '*He had two wives*' अट्ठरसहिं समणसहस्सेहिं सद्धिं सपरिवुडे। Nay 5 53 'Surrounded with eighteen thousand monks'

Numerels over 'twenty' are all regarded as substantives and stand in apposition to the noun which they qualify Their agreement pertains only to the case

forms बत्तीसाए इब्भकुलबालियाण पाणिं गेण्हावेन्ति। Nay. 5 53. 'They marry him with thirty-two girls of rich families' पचहत्तरीए वासेहिं। Nir. 24. 'With 72 years'

Words expressing bigger numbers like 'hundred,' 'thousand' are regarded as substantives and stand in apposition to words which they qualify पच सया। Kap. 142 'Five hundred'.

340 In many cases numerals remain without any inflection *solasa rogāyankā* Vip 22 'sixteen diseases' *sattari vāsāī* Kap S 70 '70 years'

Numerals over twenty being substantives, can govern the genitive of the noun *aṭṭhasayam māhaṇadāraganam* Vip 107 'eight hundred Brahmin boys' *puttaṇam saṭṭhī sahassa* Sag 'sixty thousand sons'

Numerals also enter into compounds with the nouns: *aṭṭhasahassalakkhanadharo* U 22 5 'possessing eight thousand marks' *sirasayāi satteva nava ṇharusaya bhave* Erz 4 14 'There are 700 veins and 900 sinews'

341 Agreement of Pronouns Usually the pronoun agrees with the noun in Number and Gender There are some cases of disagreement of gender neuter pronoun with a masculine noun जावन्ति लोए पाणा। Das 6 10. 'All living beings in the world' जावन्तविज्जापुरिसा सव्वे ते दुक्खसंभवा। U 6 1 'As many ignorant persons there are, are all born in misery'

When the pronoun refers to words of different genders it may be in the masculine or neuter gender *kasayā indiyaṇi ya te jiṇittu* U 23 38 'senses and passions, having conquered them'

342 The relative pronoun agrees with its antecedent in number and gender but its case is determined by the clause in which it occurs. जे य बुद्धा महाभागा बुद्ध तेसिं परक्कन्त।

Sut 1 8 23 'These who are enlightened and great, their activity is pure ' जो एय दण्ड गण्हिस्सइ सो राया होहिइ। Erz 3/ 1 'He who takes this staff will become a king '

There are a number of exceptions, *acchanda je na bhuñjanti na se cai tti vuccai* Das 2 2 those who do not enjoy because unable to do so are not called relinquishers ' *ke ettha khattā uvajoiyā va khalejja jo nam* U 12.18 'Who are the door keepers appointed here who may remove him ?

343 The relative pronoun is neuter when it refers to a whole sentence तस्स मे अपडिक्कन्तस्स इमं एयारिसं फलं जाणमाणो वि जं धम्मं कामभोगेसु मुच्छिओ। U 13 19 'This is the effect of my deed for which I have not repented, that even knowing religion I am attached to pleasure of senses ' अज्जउत्त सोहणं कयं जं सो दुरप्पा निहओ। Erz 8 29 'O Lord, you did well in killing that wicked man '

344 If the predicate of a relative pronoun is a noun having a different gender from the gender of the antecedent noun, the relative pronoun agrees with the predicate rather than its antecedent The demonstrative pronoun naturally agrees with the antecedent noun जे माहणा जाइविज्जोववेया ताइं तु खेत्ताइं सुपेसलाइं। U 12 13 'Those Brahmins who are endowed with birth and knowledge are the best fields '

III NUMBER

345 The S i n g u l a r *number naturally gives expression* to an idea which is by nature one or when the contents of an idea are homegeneous or an idea of a collective nature The collective words in the singular are always treated as singular and never as plural बहुजणो अन्नमन्नस्स एवं आइक्खइ। Bhag 15 1 3 'People were speaking to each other '

Many words which are used only in the plural in Sanskrit are found in Prākrit as both singular and plural. P *puttesu dāresu ca yā appekkhā* Sn. 38. 'the attachment towards sons and wife' *pudhavī āu teū ya* Sut. 1.1.1 18. 'earth, water and fire' *somilam māhaṇam pāṇehi kaddhāvei* Ant 66. 'He caused Somila to be deprived of his life.'

346 Singular is used to denote whole class or material things forming one class. नत्थि जीवस्स नासो। U. 2. 27. 'There is no destruction of the soul' पूय च सोणिअं च आहारेइ। Vip. 27. 'He eats pus and blood.'

A curious use of the singular is found in *dasaddhavaṇṇe kusume nivāie* Bhag 15.1 7. 'Flowers of five colours were thrown down.'

347 The d u a l is lost and its place is taken by the plural even when the numeral दो may be used: बहु सुणेइ कण्णेहिं बहु अच्छीहि पेच्छइ। Das. 8. 20. 'He hears many things with his ears and sees many things with his eyes.' तासिं दोण्हं दुवे पुत्ता इट्ठा रामकेसवा। U. 22. 2. 'Their two dear sons were Rāma and Kesava.'

348 The p l u r a l primarily denotes multiple things when the speaker wants to emphasise its plurality. सव्वे कामा दुहावहा। U. 'All pleasures bring misery.' The plural is used to make a general statement: से जहानामए बीयाण अग्गिदड्ढाण पुणरवि अंकुरुप्पत्ती न भवइ। Aup 155. 'Just as there cannot arise the sprout from seeds burnt with fire.'

Natural objects may be used in the plural: *salilā na sandanti na vanti vāyā* Sut. 1.12 7. 'Waters do not flow and winds do not blow'. Abstract things: *aṇiccam devasokkhāī* Aup. 50. 'The happiness of gods is momentary.' *tesim sikkhā pavaddhanti* Das 9 2 12 'Their instructions increase' Substances: *mamsesu mucchiyā* Upa. 240 'addicted to flesh.' Names of countries: *tam jahā angāṇam vangāṇam ....ghāyāe* Bhag. 15 1.28. 'just as for the

destruction of Aṅgas, Vaṅgas ' Constellations *aha nikkhamaī u cittaḥam* U 22 23 'He then becomes a monk at the time of Cittā' Objects naturally plural ; *kesā paṇḍuraya havanti te* U 10 21 'your hair grow white' A curious usage is *bhaṇai sumitto nisāsu vaṇamalam* Pau 12 19. 'Sumitta says to Vaṇamālā in the night'

✓ IV CASES

349 NOMINATIVE It expresses the subject of the sentence एवं करन्ति संबुद्धा। Das 2 11 'Thus act the enlightened men' It expresses the object of the passive construction तेण सा भणिया। 'He said to her'

Nom of the word in apposition to the suppressed subject· *jāvajjīvam bambhayārī vahārissam* Vas 3 28 'I will live as a celibate throughout the life'

350 Nominative of the predicate of a few verbs of incomplete predication सिद्धे वा भवइ सासए। Das 9 4 14 'He becomes an eternal Siddha' कसाया अग्गिणो वुत्ता। U. 23 53 'Passions are said to be fires' अहं के आसि। Ay 1. 1 1 'Who was I?' सा रण्णा सव्वरज्जसामिणी कया। Erz 'The king made her the owner of the whole kingdom'

Words standing in apposition to the subject and words joined with *nāma* naturally remain in the nominative· *atthi iheva bhārahe vāse poṇḍavaddhaṇaṁ nāma puraṁ tammi sīharaho nāma rāyā* Erz 48 24 There is in this very country of Bharata a town P by name There the king was S by name' Note the use of the predicative nominative (*te*) *nigganthā pavvaiyā* Pau 5 56 they became Nigganthas monks'

351 Nominative is used with इति to form the logical object of a sentence तं बाला सरणं ति मन्नइ। Sut 1 2 3 16. 'The fool regards it as protection' तेणं चोरो त्ति नो वए। Das 7 12. 'He should not call a thief as thief'

Acc may be found as in *riddhimantam ti alave* Das 7 52 'may call him as rich Further Nom for Acc adverbs, *payatto vaṇabhimuho* Erz 35 3 started towards forest' For infin tive *esa vi ya ṇam kanhe mamam payavandae havvam agacchai* Ant 40 This Kanha comes to me for saluting my feet With the interjection *aho aho dujjaya ttam mohassa* Erz 3 35 O the difficulty of conquering delusion In enumeration *pudhavī au teu va vau agasapancama* Sut 1 1 1 7 Earth water fire wind and sky as the fifth In cases like *padei rayanavuṭṭhi* Pau 3 69 he showers jewels *bhaijanti balassa vahena piṭṭhi* Sut 1 5 2 14 They break the back of the ignorant man with weapon *kahehi darayauppatti* Vas 119 14 Tell the origin of the child we should better admit the inter change of a long vowel for a nasalised one A disjunctive use of the Nom is found in *so eva bhaṇiyametto viṇiggao naravaī* Paum 28 31 When he sa d thus the k ng went away

352 Accusative It expresses the object of transitive verbs वेद्यन्ति सुह दुक्ख। Sut 1 1 2 1 They undergo happ ness and misery मायरं पियर पोस। Sut 1 3 2 4 'Ma ntain your father and mother

Some intransitive verbs of Sanskrit are used transit vely *piuuaramam ca te sumaramāṇī* Vas 36 13 remembering the death of your father *roemi ṇam bhante nigganthaṃ pavayaṇam* Upa 12 I like O Lord the Nigganthа preach ing *jāim balo varajjhai* Das 7 7 about which the fool comm ts faults *vippo namamuddam jio jūe* Pau 5 32 'The Brahmin was deprived of the ring in gambling

353 Verbs denoting motion are used with the Accusative of goal or destination एहि ताय घरं जामो। Sut 1 3 2 6 Come child let us go home ता गच्छामि हिमवन्तं अहय गेण्हिऊण तयं आसहिं उवणेमि सिरिविजयस्स। Therefore I will go to Himalaya and taking that herb give it to Sirivijaya.

354 A double accusative may be found in the followin cases (i) used predicatively *ogasam phāsuyam naccā* Ay 1 2.1 'knowing the place to be pure' *sanjayam sāhu ālave* Das 8 49 'One should call a self controlled on sage' (ii) in apposition to the object *asaṇam vā pāṇam va aharam āharettae* Kalp 1 19 'to eat food either food o drink.' (iii) expressing the person and thing *gihiṇo tam na dikkhe* Das 8 50 'He should not tell it to the house holders' (iv) with causal verbs *thaṇagam pejjamāṇ dāragam* Das, 5 1 42 'giving suck to the child'

355 A number of verbs may take a cognate accusative अकालमरणं मरइ। U 5 16 'He dies an untimely death उसुचाइया हत्थिवहं वहन्ति। 1 5 2 15 'Urged on wit arrows they carry loads of elephants' किं पि तहाविहं झाण झायन्तो। Sm 14 9 'Meditating some thought of tha type'

356 Accusative expresses the extent of time an place ठिओ य कंचि कालं तीए सह। Erz 8 3 'He remain ed with her for some time' अट्ठ मासे य जावए भयवं। Ay 1 9 4 5 'The lord spent eight months' अन्नाणि चत्ता अंगुलाणि वड्ढइ। Erz 37 2 'It grows another four Angulas मुइन्तं समणं सत्तट्ठपयाइं अणुगच्छइ। Vip 205 'He follow the monk seven or eight steps'

Acc may also denote a point of time *tam vā ṇam amh iyāṇim āraikālam pi adinnam giṇhāmo* Aup 86 'There fore, let us not take what is not given even in this time difficulty'

357 A few verbal nouns may govern accusative धम्ममाराहगा वयं। Sut 1 1.2.20 'We are observin religion' पसन्नमुहवण्णो अम्मापियरं कयपणामो भणइ। Vas 4.2 'With the serene face he salutes his parents and says' number of prepositions govern this case आयसुहं पडुच Sut 1 7.8 'With reference to one's happiness परिसेय

जिण पइ नारयस्स पुच्छा। Vas ९4 9 'the question of N to the prophet S' Particles धी धी मह पुरिसत्तं। Sur 2 48 'Fie upon my manhood'

358 Acc gives rise to a number of adverbs *khippm gacchanti amarabhavanai* Das 4 28 'They quickly go to the heavenly regions' *mandam parakkame bhayavam* Ay 1 9 4 12 'The Lord wandered slowly So also *phuḍam* clearly *siggham* quickly, *niccam* always *puvvim* formerly

359 Very often the accusative of destination it expressed by an analytical construction जेणामेव अज्जसुहम्मे थेरे तेणामेव उवागच्छइ। Nay 1 5 'He goes to the elder Ārya Sudharma'

360 INSTRUMENTAL It is used in the sociative meaning and is often accompanied by prepositions like सह, समं and सद्धिं खेलन्ति जहा व दासेहिं। U 8 18 'They play with them as with slaves सव्वबलेण नीहरिओ नयराओ Erz 48 26 'With all the army he started from the town

A more abstract association may be seen in *bambhacereṇa se vase* Sut 1 1 3 13 He should live in celibacy *jae saddhae nikkhanto* Ay 1 1 13 With what enthusiasm he became a monk'

361 It commonly denotes the means or instrument of the action both physical or mentel एगेण चेव सरेण दो वि विणिवाइया। Erz 1 14 'Both of them were killed by the same arrow' मणसा वि न पत्थए। Sut 1 8 14 'He should not desire it even in his mind'

362 It denotes the acting agent in the passive construction कहं मए सो नायव्वो। Erz 12 26 'How should I know him? ईसरेण कडे लोए। Sut 1 1 3 6 'God created the world' With causal forms the primary subject of the verb may be also in the instrumental पच्चयपुरिसेहिं सुरगा खणाविया। Erz.

6 8 'He caused an underground passage to be dug by faithful men'

363 The reason or motive of an action is denoted by this case माणेणं अहमा गई। U 9 84 'On account of pride one gets a low birth' लोभेणं विणिगूहइ। Das 5 2 31 'He conceals on account of greed' मम हत्थाओ खग्गं पमाएण निवडियं। Erz 42 9 The sword fell from my hand because of carelessness'

Words like *hetu, karaṇa nimitta* when used may be in the instrumental accusative or ablative *eeṇa kāraṇeṇa sāmī amhe kumbhaeṇa raṇṇā nivvisayā āṇattā* Nay 1 8 'For this reason O Lord king Kumbaya expelled us from the country' *no annassa heum dhammam āikkhejjā* Sut 2 2 15 'He should not preach religion for food' *royanti ya putta kāraṇā* Sut 1 2 1 17 'They lament for the son'

364 It denotes the mode of action विणएणं वयणं पडिसुणंति। Ray 12 'They hear the words with modesty' मोणेणं अच्छइ। Erz 17 11 'He remains silent'

This gives rise to the phrases like *suham suheṇam* in happiness, *majjhammajjheṇam* through the middle, and others

365 It is used to denote the lapse of time सो संवच्छरेण पच्चागच्छइ। 'He will come back after a year' कम्मुणा कालेण सेंति। Sut 1.2 1 6 'Living beings suffer the results of their acts after some time'

Instrumental also points out a point in time *teṇam kāle ṇam teṇam samaeṇam* at that time and period' *aha teṇeva kāleṇam purīe tattha māhaṇe* U 25 4 'Now at that time in the town lived a Brahmin With constellations *nikkha mai ya cittāhiṃ* U 22 23 'He becomes a monk at the time Citta

366 In its special sense it denotes the direction पुव्वेणं अग्गमे अत्थि नगरं। Erz 79.29 'In this direction there is a

forest.' उत्तरेणं वेसमणे महाराया। Nir 96. 'To the north is king Vesamana'

367 It often denotes the characteristic of the subject. आसे जवेण पवरे। U 11 16. 'The horse best in speed' सक्को माहणरूवेण इम वयणमब्बवी। U 9 6 'Sakka spoke these words in the guise of a Brahmin'

368 The instrumental has given rise to a number of adverbs *attahiyam khu duhena labbhai* Sut 1 2 2 30. One's welfare is got with difficulty' *ukkosenam saim bhave* U 5 3 'At most it may happen once' Similarly *jahātahenam* 'in reality *durenam* 'from a distance', *anupuvvenam* 'in due order' *samjuhenam*, *samāsenam* 'in short', *chandena* at will', *cirena* 'after a long time' etc

369 It is a governed by a number of verbs

(i) of association खलुंकेहि समागओ। U. 27 15 'Coming to possess bad bulls' (ii) separation पुरिसोरम पावकम्मुणा। Sut 1 2 1 19 'Refrain from sinful acts, O man' (iii) covering etc माहेण पाउडा। Sut 1 2 22. 'Covered with ignorance' (iv) sacrificing कयरेण होमेण हुणासि। U 12 43 'With what sacrifice do you sacrifice?' (v) living वियडेण जीवेज्ज। Sut 1 7 21 'He should live on pure water' (vi) invite भोगेण निमंतयन्ति। Sut 'Invite with pleasures', (vii) to eat दहिणा भुंजाहि Erz 'Eat curds' and other verbs

370 It is governed by nouns and adjectives हुएण एगे पवयन्ति मोक्खं। Sut 1 7 12 'Some say that liberation is due to oblation' रूवेण लायण्णेण जोव्वणेण य उक्किट्ठा। Nay 1 8 'Best as regarded beauty, form and youth'

371 It forms a number of expressions of a prohibitive nature अलं बालस्स संगेण। Ay 1 2 5 'Enough of the friendship of the fool' धम्मेण किं। U 14 17 'What is the use of religion?'

372. It is used in comparison *santi bhikkhuhim gāratthā samjamuttara* U 5 20 'There are many householders superior to monks in self control' Sequence *eyassa pavarakitti geham geheṇa bhamai* Pau 15 66 'His excellent fame wanders from house to house In the sense of Loc. *Laḍhehi tassa uvasaggā bahave* Ay 1 9 3 3 'He had many difficulties in L *satta kāmehi māṇava* Sut 1 1 6 Men are attached to pleasures' Asolute use: *santena mae sāmiya* Pau 16 31 O Lord while I am here'

373 DATIVE The function of the dative to express the indirect object is taken over by the Genitive The old dative form in आए is often replaced by a compound expression in which अट्ठं, अट्ठा and अट्ठाए are added to the noun

374 The dative expresses the person for whose advantage or disadvantage the act is performed चेल्लगाई कुमारभूयाए। Sut 1 2 4 14 'a ball for the son' अप्पणट्ठा परट्ठा वा। U 1 25 'either for oneself or for another'

375 The usual meaning of this case is to express the aim or purpose of action हियनिस्सेसाय सव्वजीवाणं। U 8 3 'for the welfare and happiness of all beings' जं जाणेज सुणेज्जा वा दाणट्ठं पगडं इमं। Das V 1. 'What he may know or hear to be prepared for a gift' एयनिमित्तण पहु एह छहुं रक्खणट्ठाए। Pau 27 'For this reason, O Lord, come quickly to protect us'

376 The dative gives rise to a few adverbial expressions *no havvāe no pārāe antarā ceva* Sut 2 1 9 'neither to this nor to the other side but in the middle' Similarly *jāvajjīvāe* throughout life', *cirāya* for a long time'

377 A few verbs of motion may govern the dative case: *āgantā gabbhāya ṇamtaso* Sut 1 2 1 9 'He will be reborn for many times'

378 It is used as the predicate of sentences meaning 'proper for' फल च कीयस्स वहाय होइ। Das 9 'The fruit of the bamboo results in its death' आयके से वहाय होइ। Das 11 10 'The disease results in his death'

379 Dative is governed by a few nouns and adjectives. ते पारगा दोण्ह वि मोयणाए। Sut 'they are able to release both' उबरपुप्फं व दुल्लहे सवणयाए। Nay 1 24 'Like the flower of fig, difficult to hear.'

alam governs dative *nalam te tava tāṇāe* Sut 1 9 5 'they are not able to protect you'

380 Ablative It denotes the starting point of an action both as regards place and time सो सु केसरी आगओ त्ति आयण्णिय घत्तूण कोयण्ड कण्णियसर च एगागी चेव निग्गओ पल्लीओ। Sm VI Having heard that a lion had come, he took a bow and arrow and went out of the camp' नियगाओ भवणाओ निज्जाओ वण्हिपुगवो। U 22 13. 'The best of the Vaṇhis went out of his house' जावज्जीव मए मासाओ मासाओ चेव भत्तव्वं। Sm 11 5 'Throughout the life I am to take food after each month'

From this evolves the mode of expressing continuous action तमाओ ते तमं जन्ति। Sut 1 1 1 14 'They go from darkness to darkness' हत्थाओ हत्थं साहरिज्जमाणे। Aup 105. 'carried from hand to hand'

381 It denotes the origin of a thing, real and figurative चंदणदारुआ देवो तं पडिमं करेइ। Erz 'The god prepares the image from the sandal wood' अरणाणो अग्गि अभिनिव्वट्टिज्जा। Sut 2 1 9 'He may produce fire from the fire sticks' मच्छरिणो य एयाओ सवत्तित्तणओ। Erz 53 1 'These are envious because of being co-wives'

Related to this is the meaning of motive, logical reason etc *thambhā kohā ṇamāeṇa* U 11 3 'on account of pride,

anger and carelessness' *jai royanti ya puttakaranā* Sut 1 2 1,17 'if they weep for the sake of the son' *sinehāo aīva pamuiyahiyaena gahio* Erz 'Because of affection he was taken with a very delighted heart'

382 Ablative is used in comparison किं जीवनाशाओ परं नु कुज्जा। Das 9 1 5 'What can it do more than the destruction of life?' सो किं ममाओ पइविसिट्ठो। Vas 94 6 'Is he better than I?' विम्हिया सक्कवण्णियरूवसिरीओ अहिगं रूवसंपयं दट्ठुं। Erz 'They were delighted to see the wealth of beauty greater than the one described by Sakka'

383 Ablative is used with verbs meaning (i) to proceed, to fall etc चइऊण देवलोगाओ। U 9 1 'falling from the heavenly region' ओइण्णो उत्तमाओ सीयाओ। U 22 23 'got down from the best palanquin' (ii) separation नियत्तसु इमाओ संगमाओ। Erz 'Refrain from this battle' तम्हा य वीरे विरओ वहाओ। Ay 1 3 4 'Therefore the hero abstained from killing' (iii) fear, disgust मा बीहसु कलहाओ। Erz. 'Do not fear of the quarrel' उव्विग्गो य संसारवासाओ। Erz 'disgusted of the present life' (iv) freedom, protection सव्वदुक्खा विमुच्चइ। Sut 1 1 1 19 'He is freed from all misery' हत्थिसंभमाओ रक्खिया। Erz 'protected from the attack of the elephant' (v) defeat भग्गो कुक्कुडो बीयकुक्कुडाओ। Erz 'The cock was defeated by the other'

384 Nouns of similar meaning also govern ablative जहा कुक्कुडपोयस्स निच्चं कुललओ भयं। Das 8 54 'Just as the young one of a cock has always fear from the osprey' विहसणं दुज्जणजणाओ। Sm 9 2 'mocking from wicked men'

Adjectives implying comparison or difference also govern ablative *gunāo samam vā* U 32 3 'similar in virtue' *damsanāo vi dullaham vayanam* Vas 5 22 'words are more difficult to get than sight' *jīvo tā sarīrāo vi bhinno* Sm 179 'The soul is then different from the body'

385 Ablative is governed by abverbs and prepositions.

न नायपुत्ता परं अत्थि नाणी। Sut 1 6 24. 'There is no better knower than the scion of the Nāya family' बालभावाओ आरब्भ Erz 'from the childhood'

386 The ablative forms, particularly those in -अओ are very productive of adverbs पिट्ठओ परिसप्पन्ति। Sut 1 3.2.4. 'They recede backwards' सखेवओ परिक्खायं। Sm 155. 'It is told in brief'

Similarly *dhammao* 'according to religion', *purao* 'from ahead' *pakkhao* from the side' *davvao, khettao, kalao, bhavao sahavao* by nature' Other forms of the ablative may form adverbs *niyama* 'as a rule'

In the plural it is sometimes difficult to decide whether we have to do with the instrumental or ablative form *jharei romakuvehim seo* Erz The sweat flows from the pores of the hair'

387 GENITIVE In its adnominal use genitive covers a very wide field of relations (i) the commonest one is that of possession विजयस्स खत्तियस्स पुत्ते। Vip 2 'the son of King Vijaya' जहा दुमस्स पुप्फेसु। Das 1 2 'as on the flowers of the tree (ii) subject एव केवलिणो मय। Sut. 1 11 38 'This is the opinion of the omniscient teachers' अहो उम्माहयत्तण विसयाण। Erz 'O the exciting nature of the senses' देवाणं मणुयाण च वुग्गहे। Das 7 50. 'in the fight of the gods and men' (iii) object: अहो दुज्जयत्त मोहस्स। Erz 'O the difficulty of conquering delusion' सरीरस्स विणासेण। Sut 1 1 1 2 'by the destruction of the body' (iv) partitive sense अतेउरस्स पढमा। Erz 'first among the wives' सीहो मिगाण सलिलाण गगा। Sut 1 6 21 'the lion among the animals and Ganges among the rivers' (v) origin: सुवण्णस्स पडिमा। the image of gold' (vi) as a nominal predicate खड्डुगा मे चवेडा मे। U 1 38 'blows and slaps given to me' किं

नत्थि मम जं अन्नराइण अत्थि। Erz 'Have I not what the other kings have?'

There are other relations which cannot be easily classified *nayarassa maggo* way leading to the town *na esa kalo visāyassa* Sm This is not the time of dejection' *panana vi samsayam kahi* Erz 'She will put her life into doubt

388 It is used with verbs which take both the dative and genitive in Sanskrit

A Verbs which take dative in Sanskrit (i) to give, bestow दलेज्ज एक्कस्स। U 8 16 'may be given to one' पुत्ताइ दाऊण नियपुत्ताण। Pau 5 8 'giving the kingdom to his sons' (ii) to speak ask तेण तस्स कहियं। Erz 'He told him' पुच्छमाणस्स सीसस्स वागरेज्ज। U 1 23 'He should explain to the student asking' (iii) to get angry अदितस्स न कुप्पेज्जा। D 5 2 28 'He should not get angry at one who does not give' (iv) to like मम रोयइ पव्वज्जा सु दुक्खं। U 13 14 'I think monkhood to be misery'

B Verbs taking other cases in Sanskrit (i) to hear पण्डियाणं निसामिया। Ay 1 8 3 hearing from the wise' जइ ण अह मित्ताण वा नियगाणं वा सुणेन्तआ। Ray 5 'If I had heard of my friends and relatives' (ii) proper, allowed नो कप्पइ निग्गंथाण वा निग्गंथीण वा। Kap 1 1 'It is not allowed for monks and nuns (iii) know remember नाईणं सरई बाले। Sut 1 3 1 16 'The ignorant one remembers his relatives' (iv) fear को ण बीहइ खलाणं। Vaj 'Who is not afraid of wicked men? (v) filling हिरण्णसुवण्णमोत्तियाणं थालं भरेऊण। Erz 'having filled the dish with gold, silver and pearls' (vi) renounce : तस्स भन्ते पडिक्कमामि। Das 'I renounce it, O Lord' (vii) forgive अविणीयस्स मे अज्ज खमसु। Vas 25 25 'To-day forgive me who am insolent'

Verbal nouns of similar meaning govern genitive *jassa ee parinnayā* U 2 16 'Who has known these' *kaḍana kammana na mokkha atthi* U 4 3 'There is no release from acts done'

389 Genitive is governed by adjectives Besides the adnominal uses it expresses (i) similarity मम सरिसो। 'like me' (ii) liking जो सो हिययस्स वल्लहो तुज्झं। Pau 6 173 'who is dear to your heart' (iii) possession तस्स सैतिया सुहडा। Pau 'warriors belonging to him' (iv) union हवन्ति अवरस्स सजुत्ता। Pau ८ 1 'become united with others'

390 It can take the place of the dative of destination. भामेग पवणचण्डो वाईण न उण सीसाण। Erz 'He was like a terrible wind to the disputants and not his pupils' उक्कण्ठियं तुह दसणस्स मे हियय। Erz 'My heart is anxious for your sight'

391 Genitive is governed by adverbs, prepositions and even particles अग्गओ, पुरओ, उवरि, हट्टा, बाहिं नमो, धी, सगासे, दूरे, अलं etc नमो जिणाण। 'Salutation to the Jinas' धिरत्थु ते जसोकामी। Das 2 7 'Fie upon you, desirous of fame' अलं अप्पणो होइ अल परेसिं। Sut 1 12 19 'He is capable of protecting himself and others'

392 Genitive also gives time सा सत्तरत्तस्स कालगया। Vas 90 1 'She died before seven days' राया पचमदिणस्स तम्मि नगे चडइ। Erz 'The king went to the mountain on the fifth day'

393 The genitive absolute construction is used to denote the accompanying condition of time राइणो निवन्नस्स अहं तए अक्खाणयं पुच्छियव्वे। Erz 'When the king is sleeping you should ask me for a story' तहा करतस्स अइक्कतो कोइ कालो। Erz 'Some time elapsed while he was doing so

394 Genitive gives rise to a few adverbs mostly of an imitative type *cirassa* 'for a long time', *sarasarassa*, *davadavassa* etc In such cases as *candagaiṇam kayā pūyā* Pau 28 45 'C performed the worship' *aha naravaiṇa samayam* Pau 5 110 'along with the king' we must admit an analogical form of the instrumental The possessive verb 'have' is rendered by genitive *tassa ya rāiṇo satta taṇayā* Erz 'The king had seven sons'

395 Locative It denotes the place of action both real and figurative तत्थ णं चंपाए नयरीए कूणिए राया । Nay 1 1. 'There in the town of Campā lived king Kūṇiya' मम्मपएसे हओ । Erz. 'Struck on a vital part.' मणसि चिंतइ । 'Thinks in the mind.'

396 It denotes the place towards which the action of the verb is directed कुमारस्स मत्थए अक्खए पक्खिवइ । Erz 'She throws rice on the head of the prince' नरए पडन्ति । Sut. 1 5 1 3 'They fall in hell' रायमग्गे उयागच्छइ । Nay. 1.2. 'He steps on the royal road'

As an extension of this use the locative often replaces the accusative of destination or goal *egayā devalogesu gacchai* U 3 3 'Sometimes he goes to heaven' *puravare gao siggham* Erz 'He quickly went to the town'

397 Locative is used in a partitive sense सएसु जायए सूरो सहस्सेसु य पंडिओ । Vas 105 8 'A hero is born among hundred men while a wise man is born among thousand.' विरायई सुरमज्झे व इंदो । Das 9 1 14. 'He shines like Indra among gods' तवेसु वा उत्तमं बंभचेरं । Sut 1 6 23. 'Celibacy is the best among the penances'

398 Locative is used with verbs and verbal nouns :

(i) to be attached, desire : दुस्सीले रमई मिए । U.1.5 'The ignorant man takes delight in bad conduct.' अमुच्छिओ भोयणम्मि । Das 5.2.26 'not attached to food.' (ii) union, association : धम्मे ठिए । Sut 2 6.25 'established in reli-

gion ' वसित्ता बमचेरंसि । Av 1 4 4 'living in celibacy.' (iii) general reference · गमणागमणे चव भत्तपाण य संजए। Das. 5 1 89 'controlled as regards food and drink and going and coming ' अवि मित्तेसु कुप्पइ । U 11 8 'even gets angry towards friends '

399 It is used with nouns in similar senses संजमम्मि य वीरियं । U. 3 1 'energy for self control ' सामण्णम्मि य संसओ । Das 5 1 8 'doubt as regards his asceticism ' जत्थ य नराण वसणं विज्जासु जसंसि निम्मले लोहो । Sm 7 7 'Where men are addicted to learning and have greed for pure fame

In some of these cases the locative has the sense of the infinitive *citthanti tattha pañca vi joentā mārane chiddaṁ* Erz 'All the five stand there looking for an opportunity to kill ' *rakkhaṇaposaṇe maṇusso si* Sut 1 4 1 14 'You are a man for protecting and maintaining '

400 Locative is used with adjectives धम्माधम्म अकोविया Sut 1 1 2 22 'Ignorant of religion and irreligion ' कलासु कुसलो । 'clever in arts '

401 It denotes the time when something happens. जया हेमन्तमासम्मि साय फुसइ । Sut 1 3 1 4 'when in the cold month cold touches him ' मासे मासे उ जो बालो कुसग्गेण उ भुंजए । U 9 44 'Even if the ignorant person were to eat with the blade of grass in each month ' अन्नम्मि य दिणे समागओ बाहिराओ वरधणू । Erz 'One day V came from outside '

In some cases Locative may express the duration of time *rajjam bhottuṇa suirakālammi* Pau 21 22 'enjoying the kingdom for a long time '

402 The Locative Absolute, consisting of a subject in the locative and a noun or participle in the same case as the predicate, expresses the temporal or other accompanying circumstances न चरेज वासे वासन्ते । Das. 5 1 8 'He should not move while it is raining विसीयइ

पसिढिले आउयम्मि । U 4.9. 'He becomes disheartened when his life comes to an end.' अकारणे कुद्धो । Erz. 'He got angry without reason

403 Locative is often used for instrumental: *sattisu hammamāṇā* Sut. 2 6 26. 'struck with spears' *vammaha-saresu bhinnā* Pau 6.162 'pierced by the arrows of Cupid' Probably some form of the Instrumental may be admitted here Loc gives rise to a number of adverbs *rāo* 'in the night,' *dūre* 'at a distance', *antie* 'near', but in most cases the original nature of the case is obvious.

V PRONOUNS

404 PERSONAL PRONOUNS They are used when some emphasis is put on them अहं च भोगरायस्स तं च सि अंधगवण्हिणो । U.22.43. 'I am the daughter of king Bhoga and you are the son of A' रहनेमी अहं भद्दे । U 22 37. 'I am R, O good lady.'

Verbal forms of *as* may also perform the function of the personal pronouns *tao mi niggao* Vas 28 16 'then I went'

405 In polite address the second person may be replaced by the forms of भवन् which is used with a verb in the third person. ता कहेउ भव । Sm. 19.15. 'So let your honour tell'

The enclitic forms of the personal pronouns cannot stand at the beginning nor in an emphatic place *loge kitti se jāyae* U 1 45 'His fame spreads in the world.'

406 DEMONSTRATIVE PRONOUNS. The pronoun त is frequently used to serve the function of the third person pronoun से वि य आगासे उप्पइए । Upa 151. 'He flew up in the sky.'

407 In conjunction with a noun it has the force of the definite article, though its demonstrative sense is not

quite absent तए ण से नगरगुत्तिया। Vip 50 'then the guards of the town' तस्स ण विनयसत्तुस्स रण्णो महेसरदत्ते नाम पुरोहिए। Vip 106 'The king V had a priest M by name'

408 It is frequently used as the correlative of the relative pronoun ज जं चिय विहिणा लिहियं तं चिय परिणमइ सव्वलोगस्स। Vaj 674 'Whatever the fate has written, all that happens to men'

409 Used alone it points out the thing to be well-known or famous ते गिरिसिहरा। Vaj 221 'those peaks of mountains' Anaphorically it may refer to preceding noun or pronoun माया पिया नालं ते तव ताणाय। U 6 3 'Father and mother, they are not able to protect you' In such cases it is often followed by the personal pronoun. सो हं। Ay 1 1 1 'that I

410 Forms of त are often used in adverbial senses मारेण संथुया माया तेण लोए असासए। Sut 1 1 3 7 'M spread his magic and therefore the world is transitory' तम्हा एयं वियाणित्ता। Das 6 46 therefore knowing this'

411 The pronoun एय refers to what is in the presence of the speaker It is used as a correlative एवं विहिणा सुकय सुयणा नं निम्मिया भुवणे। Vaj 36 The creator did this well that he created good men in the world Deictically it refers to an object before one लोगं पि एसो कुविओ डहेज्जा। U 12 28 This man, when angry, may burn the world also It is used with त emphatically एसो उ सो उग्गतवो महप्पा। U 12 22 'This is that great souled man of austere penance It may anaphorically refer to preceding nouns ववहारे उवमा एसा। U 7 15 This is the simile in everyday life'

412 The pronoun इदं points out what is near the speaker or what is in his possession हत्थगया इमे कामा।

कालिया जे अणागया। U 5 6 'These pleasures are at hand, the future ones are yet to come ' इमं सरीरं अणिचं । U 19 12. 'This *body is momentary* ' *It is used as a correlative :* इमा नो छट्ठिमा जाई अन्नमन्नेण जा विणा। U 13 7 'This is our sixth birth which is without each other.'

413 The forms of *adas* are very rare It should refer to what is away *aso tattamakasī ya* Sut he did produce the element'

414 The relative pronoun ज many be used without the correlative पडन्ति नरए घोरे जे नरा पावकारिणो। U 18 25 'Men who commit sin fall in the terrible hell ' It may stand for the whole statement महच्चोज्जं असयमओ जं ससी डहइ। Vaj 387 'It is a great wonder that the moon full of nectar burns '

415 The interrogative pronoun किं expresses a question पडिकम्मं को कुणई अरण्णे मियपक्खिणं। U 19 76 'Who renders service to beasts and birds in the forest?' किं is used to put the whole sentence in the interrogative form कि सु चित्ते वि से तहा। U 13 9 'It is the same with Citta?' The adverbial forms of किं imply reason किमिह ठिओ सि। U 12 7 'Why are you standing here?' Used with the relative pronoun it expresses totality जे केइ तसा पाणा। Sut 1 1 4 8 'all those movable living beings.' With *instrumental it expresses the futility of a thing:* किं जंपिएण बहुणा। Sm 5 1 What is the use of speaking much?'



VI TENSES

416 PRESENT It denotes a present action वंदामि अज्जनागं च गोयमं। 'I bow to Ārya Nāga and Goyama.' It may be contrasted with past action अतरिंसु तरंतेगे। Sut. 1 11 6 'Some have crossed, others cross,' or with future;

इहं सि उत्तमो भन्ते पच्छा होहिसि उत्तमो। U 9 58 'Here you are best, O Lord, and afterwards you will become best'

It may denote a continuous action *paharagaruyāe ya so mahanubhavo panasamsae vattae* 'On account of the deep wound that great man is in doubt of his life' *asante kāme patthesi samkappeṇa vihammasi* U 9 51 'You are desiring non-existent pleasures and suffering from mere thoughts'. It may be also an habitual action *tāhim samam lalai* Erz 'He sports with them'

417 It expresses a general truth, a fact without any temporal determination सुयणो न कुप्पइ च्चिय अह कुप्पइ मंगुल न चिन्तेइ। Vaj 'A good man never gets angry and if he gets angry he never thinks bad of others' दिणे दिणे आइच्चो उदेइ। 'The sun rises day by day'

418 It expresses immediate future पुत्त अहं नयरं गच्छामि। चंदग्गहणं भविस्सइ। तत्थ किंचि साहुपुरिसं दव्वजायं पत्थेमि। Vas 'O Child, I go to the town There will occur an eclipse of the moon There I will beg money from some good man' निव्वाणं पाउणन्ति ते। Sut 1 11 20 'They will get liberation' अहं तुमं जीवावेमि जइ मे वयणं सुणेसि। Sm VI 'I will revive you if you will hear my words'

419 It expresses a past action usually in the narration and is known as historical or dramatic present पुच्छिओ तेहिं संब कीस इहं आगओ। सो भणइ देवेण अंबाए य बला आणीओ। Vas. 'They asked him, Samba, why have you come here?' 'He said, 'I have been brought by the king and my mother by force' नमी नमेइ अप्पाणं। U 9 61. 'Nami disciplined himself'

420 With a negative particle it has a future meaning: *mā kule gandhaṇā homo* U 22 'We shall not become Gandhaṇa serpents in our family In conditional sentences of future or past the present is used in the condition *jāva esa kumaro rajjadhurāvahanajoggo hoi tāva amhehi eyam*

rajjam paleyavvam Erz We should protect this kingdom so long as this prince is not able to bear the yoke of th kingdom *java evam jampai sa kannaga tava ya teni ukkhitto ajjautto* Erz While the girl was speaking lik this he threw the prince up

In a general statement present may be used in both th condition and the result *java na ei aese tava jivai s duhi* U 7 3 As long as the guest does not come so lon does that wretched animal live

Sometimes present may have the force of a desire advic or an order gacchasi maggam visohiya U 10 32 Havin purified the way you should go Some forms of the pre sent may also be used parenthetically *kena manne kara nena* Vas For what reason do you think '

421 PAST TENSES Of the three past tenses of Sanskri the Aorist has given rise to the past tense of Ardha-Māgadhi while only sporadic froms of the imperfect and perfect are to be met with along with their peculiar use On the whole the past tense is of limited accurrence in Prakrit and is replaced by the participle construction

422 It expresses the past action पच्छायइत्ता नियगं सरीरं इमाइं वयणाइं उदाहरित्था। U 12 8 Having covered his own body he spoke these words उभओ वि त थ विहरिंसु। U 23 9 Both of them lived there

423 With the negative particle it expresses prohibition मा य चण्डालिय कासि। U 1 10 Do not do wicked act ' In a number of cases the forms of the past tense express the result in a conditional sentence उदगस्स फासेण सिया य सिद्धी सिज्झिसु पाणा बहवे दगंसि। Sut 1 7 14 'If there can be liberation with the touch of water many living beings in water may become liberated ' हरिंसु ण पावधम्मा अणेगे। Sut 1 4 2 2 Many sinful teachers may carry him '

424 The forms of imperfect also express the past tense.

iṇamobhavī kāsaṿa āsupanne Sut. 1.5 1 2. 'Thus spoke the prophet of the Kāsava family, of quick intellect' Similarly the forms of perfect in a present sense. *iccāhamsu pudho-jaṇā* Sut 1 3 1 6. 'Thus say the common people.'

425 FUTURE. It expresses a future action. अन्नो वि जो एवं करिस्सइ तस्साहं निग्गहं काहामि। Erz. 'I will also punish him whoever else does like this.' एवं सुही होहिसि संपराए। Das 2.4. 'Thus you will become happy in the next life.'

426 It is also used to denote an uncertain action which the speaker wants to express with subjective certainty without any reference to future पाणियनिमित्तं ओइण्णो भविस्सइ। Erz 'He may have descended for drinking water.' जइ इहाडवाए भविस्सइ तो लहिस्सामो। Erz 'If he is indeed here in this forest we will get him'

427 It may express exhortation. मोणं चरिस्सामि समेच्च धम्म। U. 15 1. 'Let me follow the monk's life by taking up religion' Wish. जलं पाहि ति चिंतन्तो। U. 19.9 'Thinking of drinking water.'

428 It may express uncertainty, doubt. अजाणंतो को एएसिं सावगो भविस्सइ। Erz 'not knowing who among them is a believer.' किं एगराइ करिस्सइ एव तत्थहियासए। U.2 23 'What can it do for a night, thus he should suffer it.' किं नाम काहामि सुएण भन्ते। U 17 2. 'What can I do not with learning O Lord'

429 Very frequently it is used in conditional sentences. जया पुण एहिइ सुधम्मसामी विहरन्तो तया पव्वइस्सामि। Vas 4.27 'When S comes wandering I will become a monk.'

VII MOODS

430 IMPERATIVE. With the first person it expresses desire and intention. भुंजामि ता कामगुणे पगामं। U. 14. 31

'Let us therefore enjoy the pleasures to our heart's content ' त पि दाहामु ते वय । Sut 1 3 3 8 'We will give that also to you '

With the second person it expresses order, injunction, exhortation etc पुरिसोरम पावकम्मुणा । Sut 1 2 1 10 'O man, desist from sinful acts ' पासाहि य पोसाओ तुम । Sut 1 2 1 19 'Maintain them, you are the protector ' अजाणओ मे मुणि बूहि । Sut 1 5 1 1 'O sage, tell me who am ignorant '

With the third person it expresses premission, request, blessing etc सधुया ते पसीयन्तु भयव केसिगोयमे । U 23 89 'Let the venerable Kesi and Goyama, praised, show you favour ' अम्मो जइ तुमं एसो अभिप्पाओ तो एव भवउ करिस्सं ते वयणं । Vas 6 20 'Mother, if this is your intention, let it be so, I will do your order

431 Imperative may also express possibility, doubt etc सेसावसेसं लहउ तवस्सी । U 12 10 '*Let the ascetic get* what is remaining ' अवि एय विणस्सउ अन्नपाणं । U 12 16 'Let even this food and drink be destroryed '

432 With the negative particle मा it expresses prohibition मा एय हीलेह । U 12 21 'Do not insult him ' मा वा होउ त्ति नो वए । Das 7 50 'He should not say, 'let it not happen '

433 POTENTIAL In its optative sense it expresses polite order or exhortation तो तुमं अमूढो घडे विलग्गेज्जासि । Erz. 'Then being careful you take hold of the tree ' General prohibition किसए देहमणासणा इह । Sut 1 2 1 14 'He should mortify his body by fasting ' Desire wish जया तुमं राया होज्जासि तया तुमं एयस्स गामं देज्जासि । Erz 'When you will become a king you should give him a village ' जेणाह दुग्गई न गच्छेज्जा । U 8 1 'So that I may not go to a bad birth '

→ Expresses of wish

434 As potential it may express posibility probability महवा आहारविरहिओ सयमेव विवज्जज्जा। Vas 43 22 'Or being without food he may die of himself' कह वि आणियं होज्जा। Erz 'It may be brought somehow' Ability कुद्ध तेएण अणगारे डहेज्ज नरकोडिओ। U 18 10 'The monk, when angry, may burn crores of men by his lustre' Doubt किं परं मरणं सिया। Sut 1 3 3 6 'What can there be after death?' को पुण एस भवेज्जा। Vas 9 11 'Who can this be?' Supposition सिया हु सीसेण गिरिं पि भिंदे। Dis 9 1 9 'It may be that he may break the mountain with his head'

435 Negatively it expresses impossibility, improbability कहं पमायए। U 14 15 'How can one be careless?' न या लभेज्जा निउणं सहायं। Das 12 10 'If he does not get a good companion'

436 It is used in conditional sentences उदगं जइ कम्ममलं हरेज्जा एवं सुहं इच्छामेत्तमेव। Sut 1 7 16 'If water were to remove the dirt of Karman then happiness may be merely a matter of desire'

437 A form of the potential is often used to express a past action आभरणाणि य सव्वाणि सारहिस्स पणामए। U 22 20 'He gave all his ornaments to the charioteer' चइत्ता उत्तमे भोए महापउम तवं चरे। U 18 41 'Having abandoned the best pleasures M performed penance'

VIII CAUSAL

438 The causal forms of the verb are often used in the sense of the primitive अह सो आवसिओ सत्थो। Sur 2 1 'Now the caravan lived there' समीहियकज्जं सव्वं करेमि। Erz 'I will do all the desired object'

439 On the other hand a few primitives may be used in the sense of the causal पहियाण दलइ हिययाइं। Sur 2 91.

'It breaks the hearts of travellers ' कीलामि य जयसेणं । Erz. 'I will make J play ?'

IX PARTICIPLES

440 PRESENT PARTICIPLE The usual meaning of the present participle is to denote the action which the subject performs simultaneously with the action of the main verb of the sentence पुरओ जुगमायाए पेहमाणो महिं चरे । Das 5 1 3 'He should walk over the ground inspecting it for a distance of a cubit before him '

Sometimes the two actions may be consecutive *vindhai janassa hiyayam pisuņo bāņam va lagganto* Vaj 53 The wicked *like an arrow, pierces the heart of men after* striking it

441 It may express habit or state पूयं च सोणियं च पसवमाणीओ चेव चिट्ठन्ति । Vip 27 'They continue to give out blood and pus ' थोवं चिट्ठइ लंबमाणए । U 10 2 'It remains there hanging for a moment '

442 It can be used as an adjective serving the purpose of a subordinate clause अधम्मं कुणमाणस्स अफला जन्ति राइओ । U 'The days of one who does irreligious acts pass off uselessly ' न हम्ममाणस्सं उ होइ ताणं । Sut 1 5 2 22 'There cannot be any protection for one who kills '

Like other adjectives they may enter into compounds : *gurusoyauluyjantamaņasassa jaya rayanı* Erz The night approched while he was troubled with deep grief

443 Many present participles approach adverbs in *their meaning* अजयं चरमाणो उ पाणभूयाइं हिंसइ । Das 4 1 'He kills living beings while wandering with carelessness ' से जाणं अजाणं वा । Das 6 10 'Knowingly or unknowingly he may '

444 It is used to form the conditional mood अज चाहे

गणी हो तो जइ हं रमन्ता परियाए। Das 9 9 'I would have become a monk if I had taken delight in the monk's life' का होज गइ पहियाण नं सि वडपायव न हान्ता। Vaj 734 'What would have been the condition of the travellers, if O Banyan tree, you were not there'

Sometimes it may express desire *navari kirado kao honto* Sur 2 180 You should have been made only a worm' In some cases it may stand for the finite verb *maham parehi dammanto* U 1 16 'Let me not be chastised by others' It is used with cognate verbs *sunamane saddaim sunai* Ay 1 1 4 He hears words while hearing

445 Past Passive Participles They are used to express the past tense and so form the regular means of narration सुय मे आउस तेण भगवया एवं अक्खाय। Ay 1 1 1 'I have heard O Long lived one, thus being preached by the venerable Lord

446 In conjunction with the forms of the verbs अस् and भू they express the idea of past perfect तइयवासरे विज्जुघाएण विवाइया सन्ता महासुक्के उववन्ना। Erz On the third day being killed by the stroke of lightning, they were born in M' दाहिणाओ वा दिसाओ आगओ ह असि। Ay 1 1 1 'I have come from the southern direction'

447 The past passive participles of Ardha Māgadhi show both a passive and an active construction पत्ता परमऽभुदयं। Pau 4 14 'He obtained highest prosperity' कोणिओ राया वंदिओ। Vas 16 11 King K saluted पणट्ठं मिच्छत्ततिमिरेण। Sm 136 'The darkness of ignorance vanished' तओ सो पहसियो राया। U 20 10 Then the king laughed'

448 They often form nouns of action सव्वं विलवियं गीयं सव्वं नट्टं विडंबियं। U 13 16 'All singing is mere lamentation, all dancing is mockery' रुइय रुइय गीयं। U 16.5 'Crying, lamenting, singing'

449 As adjectives : सव्वं से जाइयं होइ। U 2 28. 'Everything of his must be got by begging.' In compound : अइक्कतबालभावो। Erz. 'with the childhood over.'

450 It may approach the meaning of an adverb: *mae nāyam anayam va sā bāla neva bhuñjai* U 20 29 'Either known or unknown to me, the girl does not eat' Two past participles are used without a conjunction *samāhie kālagayā gayā sohammam* Erz 'Dying with meditation they went to S'

451 POTENTIAL PASSIVE PARTICIPLES They express all the ideas of the potential mood obligation, necessity: सव्वे पाणा न हन्तव्वा। Ay 1.4.1. 'All living beings ought not to be killed' न ते कस्स वि साहियव्व। Erz 'You are not to tell it to anybody.' अत्थि तेण सह वत्तव्व किं पि। Erz 'I have something to speak to him' त भवियव्व एत्थ कारणेग। Nay. 1. 14. 'There must be some reason here' possibility, expectation. कह मए सो नायव्वो। Erz. '*How am I to know him?*' certainty होयव्व एत्थ मयकरिणा। Erz 'The rutted elephant must be here.' ता भवियव्व केणावि इमिणा सिद्धपुरिसेण। Erz 'Therefore, this must be a man of miraculous power'

452 They can be used as nouns or adjectives. न एस अवसरो पच्छा वलियव्वस्स। This is not be time for returning.' तत्थ सरे न हु जुत्तं वसियव्वं रायहंसाण। Vaj. 720. 'The residence of the royal swans there is not proper.

X GERUND

453 When two actions are performed by the subject one after another the previous one is expressed by the use of the Gerund. त परिगिज्झ वायाए कम्मुणा उववायए। Das.' 'Having received it with words he should do it with his actions.' सोच्चा जाणइ कल्लाणं। Das. 4.11. 'Hearing, he *knows what is good.*'

Sometimes the two actions may not be quite consecutive *daram avalambhiyā na citthejjā* Das 5 2 9 'He should not stand resting against the door' Sometimes the subject may be different *siddhana namo kiccā atthadhammagaim suneha me* U 20 1 'Hear from me the course of wealth and religion which is told after saluting the liberated souls' The subject may be in an oblique case *caittana imam deham gantavvam avasassa me* U 19 16 'Abandoning this body I must go helplessly'

454 In exceptional cases the gerund may take the place of the finite verb त विज्जं परिजाणिया। Sut 1 9 10 'The wise know it'

455 Often the form of the gerund serves the function of the infinitive थोऊण जिण समाढत्तो। Pau 28 'He began to praise the Jina' न तुज्झ भोगे चइऊण बुद्धी। U 13 13 'You have no intention of abandoning the pleasures

456 The forms of Gerund may give rise to adverbs. *pecca* 'in the next life' *pasajjha* 'with force' *arussa* 'angrily' *ahacca* 'suddenly', also preposition *tam uddissa* with reference to it *ayasuham paducca* as regards one's happiness' *viggham mottuṇa* 'without difficulty' phrases *iti kicca* or *kaṭṭu* thinking thus' *iti akaliuṇa* knowing it to be so'

457 In conjunction with the verb the gerund forms a peculiar idiom तए णं से आणंदे समणोवासए जेट्ठ पुत्तं मित्तनाइं च आपुच्छइ आपुच्छित्ता सयाओ गिहाओ पडिणिक्खमइ। Upa 69 'Then that Ānanda, the disciple of monks, takes leave of his eldest son and relatives, and taking leave goes out of his own house

458 The gerund in *am* is used as in Sanskrit *vijayaṁ takkaram jivaggaham geṇhanti* Nay 2 39 They catch the thief V alive'

XI INFINITIVE

459 Infinitives express the motive purpose, intention of an act सो वि न सक्कइ चोर गेण्हिउं। Erz He also is not able to catch the thief अभितुर पारं गमित्तए। U 10 34 'Make hurry to go to the other shore

460 It is used with a number of verbs to complete the sense वन्तं इच्छसि आवेउं। Das 2 7 'You desire to eat what is vomited ' सो भिक्खं लद्धुमरिहइ। U 11 14 'He is worthy of getting alms '

461 It is used with nouns, adjectives, prepositions etc नाल तण्ह विणेत्तए। Das 5 1 79 'It is not enough to quench the thirst ' पकाम दाउं पकाम भोत्तु। Nay 1 19 'Enough to give and enjoy ' सक्का सहउ आसाइ कण्टया। Das 9 3 6 'It is possible to bear the thorns with hope '

In a number of cases it has a passive sense *na ya sakko pahaṇeum* Erz 'He cannot be killed ' *na ya tīrai keṇai geṇhium* Erz 'Nobody is able to catch him ' *jujjai kaum sogo* Sur 2 140 'It is proper to lament '

462 It is often used for the gerund अञ्जलिमउलं सिरे काउं। Pau 3 5 'Folding the hands on the forehead '

The infinitive forms compound with काम, मण पव्वइउकामो। Vas 7 23 'Desirous of becoming a monk ' गन्तुमणो। Vas 4 4 'Wishing to go '

XII PHRASE

463 Simple sentences are put together to form compound and complex ones From the original method of putting two sentences together one after another, there developed two ways of sentence relation called co-ordination and subordination

464 CO-ORDINATION It may be effected without any explicit means and then is called asyndeton when con-

trast is implied सुत्ता अमुणी मुणिणा सयय जागरन्ति। Ay 1 3 1, 'The ignorant ones sleep the wise always keep awake' With forms of imperative गण्ह इम असिं वच्च मसाणस्स पच्छिमभाग। Erz 'Take this sword and proceed to the western part of the burial ground' In the description of a series of acts or facts घोर मुहुत्ता अबलं सरीर। U 4 6 'The moments are terrible and the body is weak' To express causal relation असखयं जीविय मा पमायए। U 4 1 'Life is perishable do not be careless

465 Co ordination may be effected by the use of the demonstrative pronoun इओ य उज्जणीए चण्डपज्जोयराया। तस्स दूएण साहिय। Erz In U there was a king C The messenger told him'

Sometimes the first sentence may contain a word pointing to the following sentence *santime ya duve thana akamamaranam ceva sakamamaranam taha* U 5 2 These are the two points of death with or without one s will'

466 Co ordination effected by particles Mere copulation by च वि etc though they show slightly different senses समासासिया। विवाहिया य। Erz He consoled her and married कत्ता सि तुम सुंदरं। अह भणिओ पवणचण्डेण। Erz 'Whence have you come, O Beautiful? Then spoke P' अवि य। moreover

In case of enumerat on *tava* is used meaning in the first place *acchau tava bhavantaragatisambandho* Vas 10 25 'Let alone in the first place the story of the former birth'

467 The disjunctive particles are वा नइ वा अहवा etc किं मणविब्भमो एस किं वा सच्चमेव एस सगंकुमारो। Erz 'Is this S or is it some delusion of mind? अहवा पुच्छामि इम। Erz 'Or let me ask her

468 Antithesis is expressed by particles like तु परं etc पहु निउणो एस सव्वत्थ परं महाराय नियपससमेग लज्जन्ति ने महापुरिसा।

Erz 'Lord he is clever in all but, O king, good men feel ashamed of their own praise '

469 The causal relation is expressed by हि न त अणुसोएसु एवं धम्मा हि पाणिणो 'Do not lament for him, for all living beings are subject to this fate '

470 Adverbs of the demonstrative pronoun are used as conclusive particles चोरग्गहा त न सकेन्ति गेण्हिउं। तओ नयरे बहुरवो जाओ। Erz 'The police were not able to catch him therefore there arose a great uproar in the town ' न य संखयमाहु जीवियं तह वि य बालजणो पगब्भइ। Sut 1 2 2 2. 'Life is not to be prolonged and yet the ignorant man boasts '

Sometimes the first sentence may contain a word referring to the following sentence *savve te evam parivenis savve pānā na hantavvā* Ay 1 4 1 1 'All of them preach thus that all beings are not to be killed '

471 When an affirmative sentence is joined with a negative one the negative particle is followed by others like पुं, उण etc विणएण य सप्पुरिसा नमंति न हु कस्स वि भएण। Vaj 'God men bend with modesty but not from fear of anybody '

With two negative sentences the second contains a particle beside the negative न एक्कम्मि पडियारे दोन्नि करवालाइं मायन्ति न य अलोणियं सिलं कोइ चट्टेइ। 'In one sheath two swords do not remain nor does one lick a slab without salt '

472 SUBORDINATION · asyndeton अलं बालस्स संगेण वेरं वड्ढइ अप्पणो। Ay 1 1 2 4 'Fnough of friendship with a fool, by which one increases hatred '

473 The subordinate clause is introduced by the pronoun ज अत्थि कोवि जो मं सिक्खावेइ। Erg 'Is there some-

body who can teach me ?' or pronominal adjectives like जारिस मूलदेवेण वि एरिसो सुमिणो दिट्ठो जारिसो मए। Erz 'M saw a dream as I did' or pronominal adverbs • मा भणसु य जं न कहिय ति। Erz 'Do not say that you were not warned '

474 जहा expresses comparison जह एए तह अण्णे। Sanm. 1 15 'Just as these so also others ' It states the result : कुणह पसाय जहा मे जओ होइ। Vas 106 21 'Show me the favour so that I may be victorious ' It sets forth objects of verbs 'to know,' 'hear' etc, भोगे समणाण सुणेह जह भुंजन्ति भिक्खुणो एगे। Sut 1 4 1 3 'Hear the enjoyments of the monks, how some monks enjoy them '

475 जया, जइया, जाहे are mainly temporal in sense. They are followed by तया, तइया, ताहे and also अह. जया जीवमजीवे य दो वि एए वियाणइ। Das 4 14 'When he knows both the living and lifeless things '

476 जाव with its correlative ताव expresses simultaneous actions जाव न एइ आएसे ताव जावइ सो दुहीं। U 7 3 'As long as the guest has not come so long does that poor animal live ' It expresses a future action जाव एस कुमारो रज्जधुरावहणजोग्गो होइ ताव अम्हेहि एय रज्ज पालियव्व। Erz We should protect this kingdom until this prince is able to carry the yoke of the kingdom ' With न it points out an action of the past सूरं मन्नइ अप्पाणं जाव लूह न सेवए। Sut Sut 1 3 1 3 'He considers himself brave as long as he has not experienced the hard life ' With first person it states the intention विसज्जेह म जाव ण जाणामि। Vas 9 12 "Allow me to go so that I will know "

4/7 जइ introduces a relative sentence फुड साहसु जइ जाणासि। Erz 'Tell me clearly if you know ' With वि it means 'although' जइ वि य नगिणे किसे चरे। Sut 1 2 1 9 'Even though he wanders naked and lean ' It may express a condition जइ चंदो किं बहुतारएहिं। Vaj 266 'If

there is moon what is the use of many stars?' With future condition जइ इत्तो निग्गमो होज्जा तो अलं मे भोगेहिं। Vas 10 2 'If I can get out of this I will have no more desire for pleasures' With a past condition त जइ सच्च तुम्हहि भासिय त कुणह पसाय। Vas 93 15 'If you have spoken the truth then show me the favour' With hypothetical condition जइ ह होन्तो तो णे सुसासिए करन्तो। Vas 16 25 'If I were there I would have punished them well'

478 The direct narration is introduced by इति which is placed at the end अणगारॅ मो त्ति एगे पवयमाणा। Ay 1 1.2 2 'some saying that they are monks' It may merely express one's thought आरम्भजं दुक्खमिणं ति नच्चा। Ay 1 3 1 3 'knowing that this misery is due to sinful activity' It may express the reason अलाभो त्ति । सोयए। Ay 1 2 5 3 'He should not lament because not getting' It may form an explanation of a word कल्लं दाहि त्ति आसाए गच्छइ। He goes with the hope that he will give him tomorrow' Instead of इति जहा may be used which precedes the statement चिन्तिय च णेग जहा। Erz 'He thought that '

XIII Word Order

479 The word order in AMg is free to a considerable extent and only general tendencies forming the so-called normal word order can be pointed out These tendencies may be counteracted by the occasional order of words caused by the desire to emphasise a particular part of the sentence By the very nature of the subject only prose works can be taken into account as the metrical demands make the order of words in verses extremely free

480 In a normal sentence the subject begins it and the verb closes it All other parts of speech are put between

them *ahameyam paumavarapundarıyam unnıkkhıssāmı* Sut 2 1 2 'I will pluck this excellent lotus' In an interrogative sentence the intonation alone decides the question *vatthassa sohı bhavaı ? hantā bhavaı* Nay 1 5. 'Will the cloth become pure ? Yes'

481 The predicate is usually placed after the subject *se hu munī parınnayakamme ttı bemı* Ay 1 1 1 That sage has known the Kamma, thus do I say' It may be placed before when emphasised *dhannao nam tao ammayāo* Vip. 40 'Fortunate indeed are those mothers'

482 Adjectives precede the nouns which they qualify. *tassa ya bambharāıno uttamavamsasambhuya maharayano cattarı mıttā āsı* Erz 'That king B had four friends who were great kings and born in noble families' They may follow if they form a long list *sapparūvam vıuvvaı uggavısam candavısam* Upa 107 'He produces the form of a serpent of terrible poison, of deadly poison A predicative adjective always follows the noun *kappaı nıgganthanam pakke talapalambe abhınne va bhınne va padıgahıttae* Kal 1 3 It is allowed to the N monks to accept the ripe ears of Tala whether broken or not'

483 Words in apposition usually precede the substantives *sahañjanı namam nayarı hottha* Vip 88 'There was a town by name S'

484 A pronominal form usually stands at the beginning of the sentence *tassa ya purımatalassa nayarassa* Vip 57. 'Of that town of P' The interrogative pronoun always begins the sentence *kaham nam putta mama tutthī bhavıssaı* Nır S6 How can I be satisfied, my son ?'

485 The vocative may stand at the head of the sentence as it does not form an integral part of it *goyamā ı samane bhagavam mahavıre bhagavam goyamam evam vayası* Bhag 15 1 4 'O Goyama, thus spoke the venerable ascetic M to G' Words like *devanuppiya* and *bhante* never stand at the beginning

486 The accusative object immediately precedes the

verb *vijayassa khattiyassa dhammam aikkhai* Vip 11. 'He preached religion to king V' Of the two accusative objects the personal one is put first *mahabalam rāyam eyamattham vinnaventi* Vip 74 'They request this thing to king M'

487 The instrumental of condition immediately precedes the verb *kāle kumāre neraiesu neraiyattae uvavanne* Nir. 18 'Prince K was born in the hellish beings as a hellish being' The instrumental of the subject comes earlier *assim ceva desakāle purajanavaena rayā vinnavio* Erz 'At that time and place the king was requested by the people of the town and country' The instrumental of the means stands between the subject and the verb *vaheṇa egeṇa ceva sareṇa do vi vinivaiya* Erz The hunter killed both of them by one and the same arrow'

488 The dative of purpose occupies the last place *tae ṇam aham goyamā kummaggāmam nayaram sampaṭṭhie viharae* Bhag 15 1 'Then, O Goyama, I started to the village K for wandering' With an auxiliary verb it may precede *ayanke se vahaya hoi* Das 11 The disease may result in his death'

489 The ablative of comparison always precedes the other word *ahiṇavakāravanāo ya puvvakayaparipālaṇam varam* Sag 'It is better to protect what is already done than to create new things'

490 Genitive normally precedes the word it qualifies. *pañcanham corasayaṇam ahevaccam* Vip 59 Lordship of five hundred thieves' Genitive dependent on numerals follows *atthasayam mahanadāraganam* Vip 107 'Eight hundred Brahmin boys' Emphasis may also lead other types of genitives to follow the noun *aho dujjayattam mohassa* Erz 'O the difficulty of conquering delusion'

491 The place of the genitive absolute is usually after the subject of the sentence *jam kumarā savve ekkapae ceva pecchantaṇa ceva amha daddhā* Sag 'that all the princes were suddenly burnt while we were looking on' It may stand at the beginning when closely related to the

previous sentence *evam tesim mannantāṇa samāgao ego, dio* Sag 'While they were thus thinking, there came a Brahmin'

492 The locative of time and place heads the sentence and the more general clause preceds the more definite So also other cases thus used *teṇam kāleṇam tenam samaeṇam campā nāmam nayarī hotthā* Upa I 'At that time and period there was a town by name C' So also the locative absolute. *pacchimadisae gae sūre uvvalio saravarāo ajjautto* Erz 'When the sun had gone to the estern direction my husband came out of the lake'

493 The participles taking the place of the verb come at the end of their clause *seṇiyassa ranno antaram jāva mammam va alabhamane* Nir 35 not getting a weak point of king S' In narration they may be placed earlier for emphasis *annaya parambhiya cittasabha raina* Erz 'At some time the king began a picture hall' The gerund usually ends its own clause *matthae añjalim kattu evam vayasi* Kal 37 he spoke with folded hands on the head' It may come at the beginning because of emphasis *aviyaniūna kajjakajjam aganiuna janavavayam* Erz Without thinking of the proper and improper acts, neglecting the blame of the people' The infinitive tends to occupy the last place *tam seym khalu mamam eyam purisam giṇhittae* Upa 138 'So it is proper for me to catch this man'

494 The normal place of the verb is at the end But it may come first when stressed *santi ime tasa pāṇā* Ay 1.1 6 These are the living beings A word may attract it *evam souna gaya kappam* Erz 'Having heard this they went to K.' The imperative forms naturally occupy the first place. The imperative *avalambasu dhirayam* Erz 'Abandon *muñcasu uvveyam* dejection, take up courage' Of two imperative forms one goes at the end *tam gaccha ṇam ananda eyamatthaṁ parikahehi* Bhag 151 'Go, Ananda, and tell this thing'

495 The normal place of the adverb is before the verb. *bhujjo bhujjo uvadamsemi* Sut 2 1 7 I will show again

verb *vijayassa khattiyassa dhammam āikkhai* Vip 11. 'He preached religion to king V' Of the two accusative objects the personal one is put first *mahābalam rāyam eyamattham vinnaventi* Vip 74 'They request this thing to king M'

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variability both in the arrangement of words and the endings This fact has led to the oft-cited dictum that there is no rule which guides the arrangement of words in Prākrit compounds This is true to a limited extent and we know that the minute rules of Sk grammarians were sometimes discarded by the classical writers themselves. The Prakrit grammarians do not deal with compounds, and we have to follow the lead of Sk and Pāli systems

502 Compound is the name given to expressions produced by putting together two or more words to form a grammatical unity with a peculiar meaning of its own The words thus used are usually nouns, adjectives and adverbs According to the relation that exists between the words used to form the compound they are divided into four different groups with further subdivisions. They are द्वंद्व or Copulative, तत्पुरुष or Determinative, बहुव्रीहि or possessive and अव्ययीभाव or adverbial compounds

503 A द्वंद्व compound consists of two or more nouns put together to express them either individually or collectively If the compound were not used the idea of the compound would have to be expressed by the use of वा 'or' is च 'and' with its members In few cases वा 'or' is required Thus *dvandva* formed of the two members भत्त 'food' and पाण 'drink' भत्तपाण will be dissolved as भत्तं च पाणं च 'food and drink'

504 When this compound has the gender of the final member and the number of its constituents it is called इतरेतरद्वन्द्व Here the things are viewed individually; समणमाहणा = समणा य माहणा य 'monks and Brahmins' बीयहरियाइं = बीयाइं च हरियाइं च 'seeds and grass' धम्मट्ठकाम = धम्मो य अट्ठो य कामो य 'religion, wealth 'and pleasure'

and again' If emphatic it may come first *khippameva bho devānuppiya* Upa 206 'Quickly, O beloved of the gods'

496 The negative particle comes before the word which is to be negatived *aṭṭham puna se na jaṇāmo* Sut 2 1 7 'We, however, do not know its meaning' At the beginning, if the whole sentence is to be negatived *no ya khalu eyam paumavarapondarīyam evam unnikkheyavvam* Sut 2, 1 6 This lotus is not to be plucked in this manner'

497 In rare cases the prefixes of verbs are separated. *taya sam va jahāi se rayam* Sut 1 2 111 'He casts off the dust like skin' Prepositions used with nouns usually follow them *egam sahammiyam samuddissa* Ay 2 1 'With reference to a co-religionist The inverse order may be met with in special cases *uḍḍham pāyatalā* Sut 2 1 9 'Above the sole of the foot'

498 Unaccented particles occupy the second place *tam seyam khalu amham* Vip 165 'So it is better for us' *aha, evam, avi* may begin a sentence

499 The subordinate clause introduced by the relative pronoun precedes the principal clause *je sappurisā havanti te maraṇavasanam na bahu mannanti* Erz Those who are good do not care much for the calamity of death' The conditional clause usually precedes but sometimes may follow *rakkhami aham tumam jai bhumiharatthio mamo putte padhesi* Erz 'I will save you if you instruct my sons living in the underground cell' The direct naration with *iti* precedes *ha muṭṭho muṭṭho tti kaluṇam vaharanto* Sag 'Crying piteously that he was robbed'

500 Loose and additional clases may come at the end: *no kappai nigganthanam asanam va padiggāhettae nannattha egeṇa sejjasanthareṇam* Kal 1 43 'It is not allowed for N monks to take food etc except a bed and a mat'

XIV Compounds

501 The compounds of the AMg language are closely modelled on those of Sanskrit but show a greater

variability both in the arrangement of words and the endings This fact has led to the oft-cited dictum that there is no rule which guides the arrangement of words in Prākrit compounds This is true to a limited extent and we know that the minute rules of Sk grammarians were sometimes discarded by the classical writers themselves. The Prākrit grammarians do not deal with compounds, and we have to follow the lead of Sk and Pāli systems

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रोगायकाण = रोगा य आयका य तेसिं 'of diseases and ailments' गोपुरट्टालगाणि = गोपुराणि य अट्टालगाणि य 'towers and turrets' The canonical prose is fond of such compounds and long lists of words are put together कीडपयंगा, कुंथुपिवीलिया, पाणभूयाई, जीवाजीवे, गमणागमणे, दसमसएहिं कामभोगा, राइसरतलवर-माडम्बियकोडुम्बियसेट्ठिसत्थवाहाण, सिंघाडगतिगचउक्कचच्चरमहापहपहेसु, माहणखत्तियवइस्ससुद्दे, तिहिकरणदिवसनक्खत्तमुहुत्तसु, सयपागसहस्स-पागेहि गामनगरागरसरिसिरिगिरिसरकाणणाइ

505 When such a compound is used in the neuter gender and singular number it is called समाहारद्वंद्व Here the things are viewed collectively मससोणियं = मस च सोणियं च 'flesh and blood' अन्नपाण = अन्न च पाण च 'food and drink' वत्थगंध = वत्थं च गंधो य 'garment and scent' तणकट्ठसक्करं = तणं च कट्ठं च सक्करा य 'grass, wood and gravel' सयणासणवत्थं = सयण च आसणं च वत्थ च 'bed seat and garment' दासपोरुसं = दासो य पुरिसो य 'slaves and servants' Other examples are असणपाणखाइमसाइमरस, गंधेण, पुप्फवत्थगंधमल्लालंकाराहारं, मित्तनाइ-नियगसयणसबन्धिपरियणेण, इड्ढीसक्कारसमुदएणं, कणकुण्डग

506 The distinction between these two varieties is often overlooked The compound is found sometimes to follow the first and sometimes the second variety. गंधमल्ल or गंधमल्लं पाणभूयं or पाणभूयाइं Examples which require वा 'or' are निंदापसंसासु = निंदाए वा पससाए वा 'towards censure or blame' लाभालाभे = लाभे वा अलाभे वा 'in profit or loss' चाण्डालवोक्कसो = चाण्डालो वा वोक्कसो वा 'either a C or a V'

507 Two or more adjectives may form a द्वंद्व when they refer to different things उच्चनीयं = उच्चं च नीयं च 'low or high' उच्चावय = उच्च च अवयं च 'high and low' कल्लाणपावगं = कल्लाण वा पावगं वा 'good or bad

The grammarians do not admit *dvandvas* of two adjectives or participles used as adjectives

508 A तत्पुरुष compound consists of two words of which one determines the sense of the other by qualifying, explaining or specifying it Its two main varieties are the तत्पुरुष proper, where the relation between the two words must be expressed by a case other than the Nominative and कर्मधारय where the two words stand in apposition

509 According to the case required the तत्पुरुष is divided into six groups (i) द्वितीया पुढविनिस्सिय = पुढविं निस्सिय 'resorting to the ground' अंतेउरगए = अन्तेउरं गए 'gone to the harem' परिसागए = परिसं गए 'gone to the assembly' आसारूढो = आसं आरूढो 'mounting a horse.' (ii) तृतीया देवगंधव्वमणुस्सपूइए = देवगंधव्वमणुस्सेहिं पूइए 'worshipped by gods, men and Gandharvas' साहुपूइय = साहुणा पूइय 'honoured by the sage' उण्हाभितत्ते = उण्हेण अभितत्ते 'tormented by heat' चक्खुदिट्ठा = चक्खुणा दिट्ठा 'seen by the eye' जाइअंधे = जाइए अंधे born blind (iii) चतुर्थी भिक्खायरिया = भिक्खट्ठा चरिया 'wandering for alms' भिक्खकालो = भिक्खट्ठा कालो time for begging' उदगदोणि = उदगट्ठं दोणी 'a vat for water' उदगभवणाणि = उदगट्ठा भवणाणि houses for water' (iv) पचमी मालोहडं = मालाओ आहडं brought from an elevated place' रुक्खपडिए = रुक्खाओ पडिए 'falling from the tree' मरणभय = मरणाओ भय 'fear of death मज्जपमायविरओ = मज्जप्पमाएहिंतो विरओ 'abstaining from wine and fault' सकाभीओ = सकाए भीओ 'fearing doubt' (v) षष्ठी: भासादोसे = भासाए दोसे 'faults of speech' जिणसासण = जिणाण सासण preaching of the Jinas' रुक्खमूले = रुक्खस्स मूले 'at the root of the tree' गामसयं = गामाण सयं 'hundred villages.' (vi) सप्तमी अगारवासे = अगारे वासे 'living in the house.' कामगिद्धे = कामसु गिद्धे 'attached to pleasures' राइभोयण = राओ भोयण 'eating in the night' Other examples are पत्तपुप्फफलोवेए नाणारयणपडिपुण्णे, गिहिमत्त, रायपिण्ड, संगामसाम सिद्धिमग्गं जाइनिभाय, दोसवज्जियं, परागार, पाणाहिवई, महुकारसमा, उदउल्ल नागदमगसंपन्न, अत्थजुत्त, पाणवहा, सव्वसत्तए, देवलोग, आसणगओ, मणोगय, गोयरग्गपविट्ठ, वाससय, हत्थागया, मच्चुमुह, सव्वदुक्खप्पहीणे, घयसित्त, धुद्धपुत्त

510 Sometimes the case termination of the first member is not dropped when the compound is called अलुक तत्पुरुष अतेवासी = अंते वामी 'living near' a pupil, देवाणुप्पिय = देवाणं पिए 'dear to the gods' खेयर = खचरो 'roving in the sky'

511 In a कर्मधारय the two words stand in apposition, one qualifying the other It has different varieties according to the nature of both the words used in it (i) When the first word is an adjective सीओदग = साय उदग 'cold water' पइरिक्कुवस्सय = पइरिक उवस्सय 'empty residence' पुव्वकम्माइं = पुव्वाइ कम्माइं 'former deeds'. महव्वए = महा वए 'great vow' नीयदुवारं = नीय दुवार 'low door' (ii) When the second number is an adjective: पुरिसुत्तमे = उत्तमे पुरिसे 'best man' पहारगाढे = गाढो पहारो 'deep wound' पुप्फसुहुम = सुहुमं पुप्फं 'fine flower' धम्मणुत्तर = अणुत्तरं धम्म 'highest religion' (iii) When both the members are adjectives साउण्ह = सीयं च उण्ह च 'hot and cold' दुस्सीलपडिणीय = दुस्साले य पडिणीए य 'of bad conduct and inimical' (iv) When both members are nouns पिवासपरीसह = पिवासा एव परीसहे 'the difficulty of thirst' धम्महिय = धम्म चिय हिय 'the welfare as religion' दयाधम्मो = दया एव धम्मो 'religion consisting of compassion' मायासल्ल = माया एव सल्लं 'the dart of deceit वडपायवो = वडो पायओ banyan tree' कट्ठसगडिया = कट्ठमई सगडिया 'a wooden cart' (v) When the first member is a partical कभायण = कुच्छिय भोयण 'bad food' दुस्सह = दुक्खेण सज्झ 'difficult to bear' सुच्छिन्ने = सुट्ठु छिन्ने 'well cut' (vi) When the first member is a negative particls (called नञ् तत्पुरुष) अविणीय = न विणाय 'not disciplined' असंसत्त = न संसत्त 'not attached' अदीणो = न दीणो 'not down cast' (vii) When both the members are verbal derivatives कीयग॰ = कीय च कई च 'bought and prepared' (viii) When the first member is an adverb अइभूमी = भूमिं अइ 'beyond the limit' अइदेवो अइ देवो 'greater god' अइदूर = अइ दूर 'very far' अहुणोवलित्तं = अहुणा उवलित्तं 'newly besmeared' परमदुच्चरं = परमं दुच्चरं 'exceedingly difficult' (ix) When one member

forms the standard of comparison: मुहकमलं = मुहं कमलं विय 'a lotus like face' गामकण्टया = गामाणं कण्टया विय 'like thorns to the senses' समुद्दगंभीरो = समुद्दो विय गंभीरो 'grave like the ocean' Other examples are नीलुप्पलं, परलोगो अंधयहिरा, तवोकम्मं पुरेकम्म, महाल्लद्दं, उसिणोदग, देसंतरं, भारण्डपक्खी, पुव्वसंजोग, काउरिसो, चिराधायं, असंभंता

512 A variety of कर्मधारय is called द्विगु when one of the members is a cardinal number and the whole is used as a singular word तिहुयणं = तिण्हं भुवणाणं समाहारो 'the three worlds' दोमास = दोण्हं मासाणं समाहारो 'two months' छज्जीवणिया = छण्ह जीवनिगायाणं समाहारो 'six groups of living beings' चउरंग = चउण्हं अंगाणं समाहारो 'four limbs'

513 Another variety of तत्पुरुष is called उपपद when the second member of the compound is a verbal derivative without an independent existence कुंभगारो = कुंभं करेइ त्ति 'potter' सुहदो = सुहं देइ त्ति 'giving happiness.' मुसावाई = मुसं वयइ त्ति 'speaking falsehood' सागरगमा = सागरं गच्छइ त्ति 'going to the ocean' तिंदुयरुक्खवासी = तिंदुयरुक्खे वसइ त्ति 'living on the Tinduya tree' अण्डया = अंडाओ जाय त्ति born from an egg' मुहाजीवी = मुहा जीवइ त्ति 'living without a profession' दोसण्णू = दोसं जाणइ त्ति 'knowing the fault' तित्थकरो = तित्थं करेइ त्ति founder of a religious system' Other examples are चित्ताणुया सुद्धोदगधाई, अत्तगवेसए, तंतुने, निज्जरापेही पावकारी, पडिसुद्धजीवी, आणाकरे, पसायपेही

514 When an attribute is compounded with a noun and the whole compound qualifies another noun but none of the words of the compound separately do so it is called a बहुव्रीहि While dissolving the compound the relation is to be pointed by the use of the relative pronoun ज 'which' in different cases

(1) Noun qualified by an adjective महिड्ढिय = महा इड्ढी जस्स सो 'having great fame' घोरपरक्कमे = घोरो परक्कमो जस्स सो 'of terrible power.' पावदिट्ठी = पावा दिट्ठी जस्स 'of sinful view' जिइंदिए = जियाइं इंदियाइं जेण 'who has conquered the senses' नीरए = निग्गओ रओ जम्हा 'free from defilement' पुढोसत्ता = पुढो सत्ता जीए 'having separate living beings'

(2) Adjective following the noun आयरक्खिए = रक्खिओ

516 CONJUNCT CONSONANTS I

क्क = क्य, क्र, क्रु, क्व, ट्क, ष्क, र्क, ल्क क

क्त = क्ष, क्य, क्स, र्त, ष्क, स्क, स्त, ल

ग्ग = ग्ण, ग्र, ग्म, ग्य, ग्र, ग्न, ग्रु, र्ग, ग्ल

ग्घ = घ्र, ढ्घ, र्घ.

च्च = च्य, ट्च च्य, र्च, श्च

च्छ = क्ष, छ, च्स, च्य, च्प, र्छ, छ्र

ज्ज = ज्य, ज्र ज्य, ड्ज, द्य, ब्ज, ज्य, र्ज, र्य.

ज्ञ = ज्य, ज्ञ, ड्य.

ट्ट = ट्य, र्त, स

ठ्ठ = ट्ठ, ठ स्त, स्थ, र्थ

ड्ड = ड्य र्त

ड्ढ = ड्ध ढ्य ड्ढ, ध

ण्ण = ण्न, ण्द, ण्य, र्ण

ण्ह = क्ष्ण, श्न, ष्ण, स्न, ह्न, ह्म

त्त = क्त, त्न, त्र, त्थ, स, र्त

त्थ = क्थ, थ स्त, स्थ

द्द = द्द द्र, द्ध, द्व, र्द

द्ध = द्घ, ध्र, ध्व, द्ध, र्ध

न्न = न्न, न्य, न्व; म्न, र्न

प्प = ब्प, बम, प्प, प्य, प्र, प्ल, र्प ह्प, प

प्फ = फ्फ ष्फ प्प, प्फ, स्प, स्फ फ्फ

ब्ब = द्ब, ब्र, र्ब, ब्ब

ब्भ = भ्भ, द्भ, भ्य, भ्र, र्भ, ब्भ, द्भ

म्म = म्म, म्य, म्ल, र्म, म्म

म्ह = म्म, प्म, ग्म, ह्म, ह्म.

ल्ल = र्ल, ल्य, ल्व

ल्ह = ल्ह

व्व = द्व, र्व, व्व, व्र

स्स = श्म, श्य, ष्य, स्य, श्र, र्श, श्व, ष्व, स्व, स्व,

517 Conjunct Consonants II

क्त = त्त, क्थ, = त्थ, क्प = प्प, क्म = प्प, क्य = क्क, क्र = क्क
क्ष्य = क्ख. [क्ल = क्क, क्व = क्क, क्ष = च्छ, क्ख.
ग्ण = ग्ग, ग्द = द्द, ग्ध = द्ध, ग्न = ग्ग, ग्म = ग्म, म्म, ग्य,
घ्र = ग्घ. [ग्र = ग्ग.
च्य = च्च
छ्र = च्छ
ज्ञ = ण्ण, ज्य, ज्र, ज्व = ज्ज
ट्क = क्क
ड्ग = ग्ग, ड्व = ब्ब
ढ्य = ड्ढ
ण्य = ण्ण, ण्व = ण्ण
त्क = क्क, त्ख = क्ख, त्न = त्त, त्प = प्प, त्फ = प्फ, त्य = च्च;
थ्य = च्छ [त्र = त्त, त्व = त्त, त्स = च्छ.
द्ग = ग्ग द्घ = ग्घ, द्ब = ब्ब, द्भ = ब्भ, द्य = ज्ज, द्र = द्द, ड्ड
द्व = द्द, व्व
ध्य = ज्झ, ध्र = द्ध, ध्व = ज्झ, द्ध.
न्म = म्म, न्य = ण्ण, न्व = ण्ण.
प्त = त्त, प्य प्र, प्ल = प्प, प्स = च्छ.
ब्ज = ज्ज, ब्द = द्द, ब्ध = द्ध, ब्र = ब्ब
भ्य = ब्भ, भ्र = ब्भ.
म्न = म्म, म्य, म्ल = म्म.
र्य = ज्ज
र्क = क्क, र्ख = क्ख, र्ग = ग्ग र्घ = ग्घ, र्च = च्च, र्छ = च्छ.
र्ज = ज्ज, र्झ = ज्झ, र्ण = ण्ण, र्त = त्त, ट्ट, र्थ = त्थ, ट्ठ,
र्द = द्द, ड्ड, र्ध = द्ध, ड्ढ, र्प = प्प, र्ब = ब्ब, र्भ = ब्भ;
र्म = म्म, र्य = ज्ज, र्व = व्व
ल्क = क्क, ल्ग = ग्ग, ल्प = प्प, ल्फ = प्फ, ल्व = व्व
ल्य, ल्र = ल्ल. [व्म = म्म, व्य, व्र = व्व
श्च = च्छ, श्न = ण्ह, श्म = म्ह, श्य, श्र, श्ल, श्व = स्स, ष्क
ष्ख = क्ख ष्ट, ष्ठ = ट्ठ, ष्ण = ण्ह, ष्प, ष्फ = प्फ, ष्म = म्ह
ष्य, ष्व = स्स
स्क, स्ख = क्ख, स्त, स्थ = त्थ, ट्ठ, स्न = ण्ह, स्प, स्फ = प्फ, स्म = म्ह
स्य, स्व = स्स
ह्न, ह्ण = ण्ह, ह्म = म्ह, ह्य = ज्झ, ह्ल = ल्ह, ह्व = ब्भ

518 Declension of Nouns and Adjectives

	Case	Mas Neu अ	Mas Neu इ	Mas Neu उ	Fem आ	Fem इ	Fem ई	Fem उ	Fem ऊ
Singular	Nom	देवो, वणं	मुणी, दहिं	साहू, महुं	माला	रई	मही	धेणू	तणू
	Acc	देवं, वणं	मुणिं ,,	साहुं ,,	मालं	रइं	महिं	धेणुं	तणुं
	Inst	देवेण	मुणिणा	साहुणा	मालाए	रईए	महीए	धेणूए	तणूए
	Abl	देवाओ	मुणीओ	साहूओ	मालाओ	रईओ	महीओ	धेणूओ	तणूओ
	Gen	देवस्स	मुणिणो	साहुणो	मालाए	रईए	महीए	धेणूए	तणूए
	Loc	देवे, देवंसि	मुणिंसि	साहुंमि	मालाए	रइंसि	महीए	धेणुंमि	तणूए
	Voc	देव	मुणि	साहु	माले	रइ	महि	धेणु	तणु
Plural	Nom	देवा, वणाइं	मुणिणो, दहीइं	साहुणो, महूइं	मालाओ	रईओ	महीओ	धेणूओ	तणूओ
	Acc	देवे ,,	,, ,,	,, ,,	,,	,,	,,	,,	,,
	Inst	देवेहिं	मुणीहिं	साहूहिं	मालाहिं	रईहिं	महीहिं	धेणूहिं	तणूहिं
	Abl	देवेहिंतो	मुणीहिंतो	साहूहिंतो	मालाहिंतो	रईहिंतो	महीहिंतो	धेणूहिंतो	तणूहिंतो
	Gen	देवाण	मुणीण	साहूण	मालाण	रईण	महीण	धेणूण	तणूण
	Loc	देवेसु	मुणीसु	साहूसु	मालासु	रईसुं	महीसु	धेणूसु	तणूसु

519 Irregular Declension

		कत्ता	पिया	माया	राया	अप्पा	अरहं
Singular	Nom	कत्ता	पिया	माया	राया	आया	अरहं
	Acc	कत्तारं	पियरं	मायरं	रायाण	अप्पाण	अरहन्त
	Inst	कत्तुणा	पिउणा	मायाए	रण्णा	अप्पणा	अरहया
	Abl	कत्ताराओ	पिउणो	माऊए	राइणो	अप्पओ	अरहओ
	Gen	कत्तुणो	"	मायाए	" रण्णो	अप्पणो	"
	Loc.	कत्तारे	पियरि	"	रायंसि	अत्तणि	अरहन्ते
Plural	Nom	कत्तारो	पियरो	मायरो	रायाणो	अप्पाणो	अरहंतो
	Acc	"	पियरे	"	"	"	अरहंते
	Inst	कत्तारेहिं	पिऊहिं	मायाहिं	राईहिं	अप्पाणेहिं	अरहन्तेहिं
	Abl	कत्तारेहिन्तो	पिऊहिंतो	माईहिंतो	राईहिंतो	अप्पाणेहिंतो	अरहन्तेहिंतो
	Gen.	कत्ताराण	पिऊणं	माईणं	राईण	अप्पाण ?	अरहन्ताणं
	Loc	कत्तारेसु	पिऊसु	माईसु	राईसु	अप्पेसु ?	अरहन्तेसु

520 · Declension of Pronouns

	1st Per	2nd Per	Demonstrative Mas.	Demonstrative Neu	Demonstrative Fem	Interrogative etc. Mas	Interrogative etc. Neu	Interrogative etc. Fem
Nom	अहं	तुम	सो एसो	त एयं	सा एसा	को जो	किं ज	का जा
Acc.	मम	"	त एयं	" "	त एयं	क ज	" "	क ज
Inst.	मए	तए	तेण एएणं		ताए एयाए	केण जेण		काए जाए
Abl	ममाओ	तुमाओ	ताओ एयाओ		ताओ एयाओ	काओ जाओ		काओ जाओ
Gen	मह	तुह	तस्स एयस्स		ताए एयाए	कस्स जस्स		काए जाए
Loc.	मइ	तइ	तंसि एयंसि		तीए एईए	कंसि जंसि		" "
Nom	अम्हे	तुम्हे	ते एए	ताइं एयाइं	ताओ एयाओ	के जे	काइं जाइं	काओ जाओ
Acc	"	"	" "	" "	" "	" "	" "	" "
Inst.	अम्हेहिं	तुम्हेहिं	तेहिं एएहिं		ताहिं एयाहिं	केहिं जेहिं		काहिं जाहिं
Abl.	अम्हेहिंतो	तुम्हेहिंतो	तेहिंतो एएहिंतो		ताहिंतो एयाहिंतो	केहिंतो जेहिंतो		काहिंतो जाहिंतो
Gen.	अम्हाणं	तुम्हाण	तेसिं एएसिं		तासिं एयासिं	केसिं जेसिं		कासिं जासिं
Loc.	अम्हेसुं	तुम्हेसुं	तेसुं एएसुं		तासु एयासु	केसुं जेसुं		कासु जासुं

521 NUMERALS

		एग			बे	ती	चउ	पच
		Mas	Fem.	Neu				
Singular	Nom	एगो, एगे	एगा	एग	Plural	दो दुवे दोण्णि	तओ तिण्णि	चउरो	पच
	Acc.	एग	एग	,,		,,	,,	,,	,,
	Inst.	एगेण	एगाए	एगेण		दोहिं	तीहिं	चऊहिं	पचहिं
	Abl.	एगाओ	एगाओ	एगाओ		दोहिंतो	तीहिंतो	चऊहिंतो	पचहिंतो
	Gen	एगस्स	एगाए	एगस्स		दोण्ह	तिण्ह	चऊण्हं	पचण्ह
	Loc.	एगंसि	,,	एगसि		दोसु	तासु	चऊसु	पचसु

522 CONJUNGATION OF CLASS I

		Present	Imperative	Potential	Past	Future		Pass
Singular	I P. II P.	पासामि पाससि	पासामु पाससु पासाहि पास	पासेज्जामि पासेज्जासि	पासित्था ,,	पासिस्सामि पासिस्ससि	पासिहिमि पासिहिसि	पासिज्ज दीस
	III P.	पासइ	पासउ	पासे पासेज्जा	,,	पासिस्सइ	पासिहिइ	Cau पासावे दावे
Plural	I P.	पासामो	पासामो	पासेज्जाम	पासिंसु	पासिस्सामो	पासिहिमो	Ger. पासित्ता पासिऊण
	II P. III P.	पासह पासन्ति	पासह पासन्तु	पासेज्जाह पासेज्जा	,, ,,	पासिस्सह पासिस्सन्ति	पासिहिह पासिहिन्ति	Inf. पासिउ
Participles		पासन्त पासमाण		पासणिज्ज पासियव्व दट्ठव्व	पासिय दिट्ठ			पासित्तए

522 Conjugation of Class II

		Present	Imperative	Potential	Past	Fut.	Causal
Singular	I P.	करेमि	करेमु	करेज्जामि	करित्था	करिस्सामि काहिमि	करावे कारे
	II P	करेसि	करेमु करेहि कर	करेज्जासि	,,	करिस्ससि काहिसि	
	III P.	करेइ	करेउ	करेज्जा कुज्जा	,,	करिस्सइ काहिइ	Pass. करिज्ज किज्ज
Plural	I P.	करेमो	करेमो	करेज्जाम	करिंसु	करिस्सामो काहिमो	Gerund.
	II P.	करेह	करेह	करेज्जाह	,,	करिस्सह काहिह	करित्ता
	III P.	करेन्ति	करेन्तु	करेज्जा	,,	करिसन्ति काहिन्ति	करिऊण
Participles		करन्त (रे) करमाण (रे)		करणिज्ज कायव्व कज्ज	कय करिय		Inf. करिउं करित्तए

524 CONJUGATION OF CLASS III

		PRESENT	IMP	POT	PAST	FUT	PASS
Singular	I P.	गा(या)मि नेमि	गा(या)मु नेमु	गाएज्जामि नेज्जामि	गाइत्था नेइत्था	गाइस्सामि गाहिमि ने(इ)स्सामि नेहिमि	गाइज्ज नेज्ज
	II P	गा(य)सि नेसि	गा(य)सु गा(या)हि नेसु नेहि	गाएज्जासि नेज्जासि	गाइत्था नेइत्था	गाइस्सासि, गाहिसि ने(इ)स्सासि, नेहिसि	Cau. गावे नेयावे
	III p	गा(य)इ नेइ	गायउ, नेउ	गाएज्जा नेज्जा	गाइत्था नेइत्था	गाइस्सइ, गाहिइ ने(इ)स्सइ, नेहिइ	
Plural	I P	गा(या)मो नेमो	गा(या)मो नेमो	गाएज्जाम नेज्जाम	गाइसु नेइसु	गाइस्सामो, गाहिमो ने(इ)स्सामो, नेहिमो	Gerund गाइत्ता गाइऊण नेइत्ता नेइऊण
	II P	गा(य)ह नेह	गा(य)ह नेह	गाएज्जाह नेज्जाह	गाइसु नेइसु	गाइस्सह, गाहिह ने(इ)स्सह, नेहिह	
	III P	गायन्ति नेन्ति	गायन्तु नेन्तु	गाएज्जा नेज्जा	गाइसु नेइसु	गाइस्सन्ति, गाहिन्ति ने(इ)स्सन्ति, नेहिन्ति	
Participles		गायन्त गायमाण नेन्त		नेउज नेउज, गायणिज्ज नेइयव्व, गाइय०व	गीय गाइय नीय नेइय		Inf गाउ, गाइत्तए नेउ, नेइत्तए

525 Participles

Name	Termination	Construction	Remark
Present active Participle	अन्त, माण	Subject is put in the Nom. Object in the Acc. Participle agrees with the Subject	Denotes a present action, & is mostly used as an adjective or to serve the function of a subordinate clause.
Present passive Participle	अन्त, माण added to the Passive base	Subject in the Inst Object in the Nom Part agrees with the object	Scarcely used
Past passive Participle	इय, or taken from Sk	A Of transitive verb Subject in the Inst Object in the Nom Part agrees with the object B Of intransitive verb Subject in the Nom Part agrees with the subject C with the object as a whole sentence or not expressed Subject in the Inst Part in Neu Sing	Used ordinarily to express the past action
Past active Participle	वन्त added to the Past Passive part.	Subject in the Nom The object in the Acc. The Part agrees with the subject	Scarcely used
Potential passive Participle	णिज्ज, इयव्व, यव्व or taken from Sk.	A Subject in the Inst Object in the Nom Part agrees with the object B When the object is a whole sentence the Part in the Neut Sing	Denotes obligation, duty, necessity, desirability, possibility etc.

ARDHA MĀGADHI ENGLISH GLOSSARY

अइक्कंत (अतिक्रान्त) *p p* elapsed, passed
अईय (अतीत) *adj* past, gone
अक्खाय (आख्यात) *p p* preached
अगारवास *m* household
अग्गि (अग्नि) *m* fire
अचक्खुअ (अचक्षुष्क) *m* blind man
अच्चंतं (अत्यन्त) *adv* excessively
अच्छ (आस् ?) *v* to be
अजयं (*अयतन्) *ind* carelessly
अज्जउत्त (आर्यपुत्र) *m* lord, sir
अजुत्त (अयुक्त) *adj* improper
अट्ठ (अर्थ) *m* thing, fact
अड (अवट) *m* well
अणवज्ज (अनवद्य) *adj* faultless, free from sin
अणसणा (अनशन) *f* fast
अणिट्ठ (अनिष्ट) *adj* bad
अणिट्ठयर (अनिष्टतर) *adj* worse
अणुकंपा (अनुकंपा) *f* compassion
अणुग्गह (अनुग्रह) *m* favour
अणुसासिय (अनुशासित) *p p* instructed
अत्थंगम (अस्तंगम्) *v* to set
अत्थमिय (अस्तमित) *p p* set
अदिन्न (अदत्त) *p p* not given
अद्धट्ठम (अर्धाष्टम) seven one-half
अन्न *n* food
अन्नत्थ (अन्यत्र) *adv* elsewhere
अन्ने (अन्वे) *v* to follow
अपज्जत्त (अपर्याप्त) *adj* insufficient
अप्प (आत्मन्) *m* self
अप्पमाय (अप्रमाद) *m* carefulness
अप्पलाभ (अल्पलाभ) *m* getting less
अप्पहिय (आत्महित) *n* one's welfare
अफल *adj.* useless
अब्भत्थ (अभ्यर्थ्) *v* to request
अमच्च (अमात्य) *m* minister
अमय (अमृत) *n* nectar

अरहंत, अरहंत (अर्हत्) *m* prophet
अलंकार *m* ornament
अलिय (अलीक) *adj* false
अवक्कम (अपक्रम्) *v* cross
अवररत्त (अपररात्र) *m* later part of the night
अवंतिवइ (अवन्तिपति) *m* king of A
असच्च (असत्य) *adj* false
असार *adj* worthless
असाहु (असाधु) *adj* wicked
अहम्म (अधर्म) *m* irreligion
अहवा (अथवा) *ind* or
अहिग (अधिक) *adj* more
अहिगार (अधिकार) *m* authority
अहिसित्त (अभिषिक्त) *p p* coronated
अहिंसा *f* non violence
अंतर (अन्तर) *n* difference
अंतियं (अन्तिकं) *ind* near
अंध (अन्ध) *m* blind man
आउय (आयुष्क) *n* life
आउस (आयुष्मान्) *m* long lived one
आएस *m* guest
आगच्छ *v* to come
आगास (आकाश) *n* sky
आणा (आज्ञा) *f* order
आययण (आयतन) *n* temple
आयंक (आतंक) *m* disease
आयर (आचर्) *v* to follow
आयरिय (आचार्य) *m* teacher
आवई (आपद्) *f* calamity, disaster
आस (अश्व) *m* horse
आसत्थ (आश्वस्त) *pp* consoled
आसा (आशा) *f* hope
इब्भ (इभ्य) *m* merchant, rich man
इसि (ऋषि) *m* sage
इहलोय (इहलोक) *m* this world
इंदिय (इंद्रिय) *n* sense organ
ईसर (ईश्वर) *m* god
उचिय (उचित) *adj* proper
उज्जम (उद्यम्) *v* to try, to strive
उज्जाण (उद्यान) *n* garden
उट्ठा (उत्था) *v* to get up
उड्ढं (ऊर्ध्वं) *adv* upwards
उदाहर *v* to explain, to utter
उम्हा (उष्मा) *f* heat
उवलिंप (उपलिम्प्) *v* to besmear
उवसम (उपशम) *m* pacification
एक्क (एक) one
एगागी (एकाकिन्) *adj* alone
एत्तिय (एतावत्) *adj* so long
एत्थ (अत्र) *adv* here
एरिस (एतादृश) *adj* like this
ओसह (औषध) *n* medicine
कइ (कपि) *m* monkey
कओ (कुत) *adv* whence
कज्ज (कार्य) *n* work, duty

कड (कृत) *p p* done, created
कडुयत्तण (कटुकत्व) *n* bitterness
कढिण (कठिन) *adj* hard
कण्ण (कर्ण) *m* ear
कत्तो (कुत) *adv* whence, where
कद्दम (कर्दम) *m* mud
कन्ना (कन्या) *f* girl, daughter
कमल *m* lotus
कम्म (कर्मन्) *n* act, deed
कयत्थ (कृतार्थ) *adj* fortunate
कर (कृ) *v* to do
कला *f* art
कह (कथ्) *v* to tell
कहं (कथं) *adv* how
कहा (कथा) *f* story
कंतार (कान्तार) *n* forest
काम *m* pleasure
काय, काग (काक) *m* crow
कारण *n* cause
काल *m* time
कालगय (कालगत) *p p* died
किरण *m* ray
किवा (कृपा) *f* compassion
किंकर *m* servant
कील (क्रीड) *v* to play
कुडुम्ब (कुटुम्ब) *n* family
कुण (कृ) *v* to do
कुप्प (कुप्) *v* to get angry
कुमार *m* prince boy
कुल *n* family
कुसल (कुशल) *adj* clever
कुसुम *n* flower
कूडग्गाह (कूटग्राह) *m* hunter
केवलिपरियाय (केवलिपर्याय) *n.* life of an omniscient
कोडि (कोटि) *f* crore
कोल्हुय (क्रोष्टुक) *m* fox
कोव (कोप) *m* anger
कोह (क्रोध) *m* anger
खण (खन्) *v* to dig
खत्तिय (क्षत्रिय) *m* warrior
खल *adj* wicked
खलु *ind* indeed
खेड (खेट) *n* village
खेय (खिद्) *v* to torment, to trouble
गच्छ (गम्) *v* to go
गण (गण्) *v* to count
गणहर (गणधर) *m* pupil, disciple
गणि (गणिन्) *m* monk, leader
गय (गज) *m* elephant
गरुय (गुरुक) *adj* great
गव्व (गर्व) *m* pride
गस (ग्रस) *v* to swallow
गहण (गहन) *adj* thick
गहिय (गृहीत) *p p* caught, taken
गंध *m* smell, scent
गाय (गै) *v* to sing
गाम (ग्राम) *m n* village
गाहावइ (गृहपति) *m* householder
गिल (गिर्) *v* to swallow
गिलाण (ग्लान) *m* sick person

गिरा (गी) *f* speech, word
गिह (गृह) *n* house
गुण (गुण *m*) *n* virtue
गुरु *m* teacher
गेण्ह (ग्रह्) *v* to take
गोव (गोप) *m* cow herd
चत्तारि (चत्वारि) four
चय (त्यज्) *v* to abandon
चर (चर्) *v* to wander
चरण *n* foot
चरिय (चरित) *n* conduct
चंद (चन्द्र) *m* the moon
चिट्ठ (स्था) *v* to stand
चित्त *n* mind
चिन्त (चिन्त्) *v* to think
चेइय (चैत्य) *n* temple
छट्ठि (षष्टि) sixty
छन्न *p p* covered
छाया *f* shade
छिंद (छिद्) *v* to cut
छेय (छेद्) *v* to cut
जइ (यदि) *ind* if
जणय (जनक) *m* father
जणवय (जणपद) *n* country
जय (यतन्) *ind* carefully
जय (जि) *v* conquer
जरा *f* old age
जल *n* water
जलहर (जलधर) *m* cloud
जहा (यथा) *ind.* as
जंप (जल्प्) *v* to speak
जाण (ज्ञा) *v* to know
जाय (जात) *p p* arose
जिय (जीव्) *v* to live
जीव *m n* life
जीव (जाव्) *v* to live
जीविय (जीवित) *n* life
जुज्ज (युज्) *v* to be proper
जुज्झ (युध्) *v* to fight
जुज (युज्) *v* to yoke
जूय (द्यूत) *m* gambling
जोण्हा (ज्योत्स्ना) *f* moonlight
झिया (ध्यै) *v* think
डह (दह्) *v* to burn
तक्कर (तस्कर) *m* thief
तर *v* to be able
तव (तपस्) *n m* penance
तवस्सी (तपस्विन्) *m* ascetic
तहा (तथा) *ind* so
ताण (त्राण) *n* protection
तिगिच्छ (चिकित्स्) *v* to examine
तित्थ (तिर्थ) *n* holy place
तित्थकर (तीर्थंकर) *m* prophet
ताय (त्रै) *v* to protect
तारा *f* star
तावस (तपास) *m* ascetic
तीर *n* bank
तेत्तीस (त्रयस्त्रिंशत्) thirty-three
तोल (तुल्) *v* to weigh
थोव (स्तोक) *adj* little, small
दण्ड (दण्डय) *v* to punish
दम (दम्) *v* to control
दल *n* leaf
दन्त (दान्त) *p p* controlled

दाण (दान) *n* gift
दाया (दातृ) *m* donor, giver
दारिद्द (दारिद्र्य) *n* poverty
दास *m* servant
दिट्ठ (दृष्ट) *p p* seen
दिय (द्विज) *m* bird, Brahmin
दिवस *m* day
दीण (दीन) *adj* poor
दीव (दीप) *m* lamp
दीह (दीर्घ) *adj* long
दुक्कर (दुष्कर) *adj* difficult
दुट्ठ (दुष्ट) *adj* wicked
दुद्दम (दुर्दम) *adj* difficult to control
दुद्ध (दुग्ध) *n* milk
दुम (द्रुम) *m* tree
दुरूह (उद्रुह) *v* climb
दुलह (दुर्लभ) *adj* difficult to get
दुस्सील (दुश्शील) *adj* of bad conduct
दुही (दुःखिन्) *adj* miserable
दूरं *adv* away, far
देव *m* god
देवउल (देवकुल) *n* temple
देवया (देवता) *f* deity
देवाणुप्पिय (देवानुप्रिय) *adj* beloved of gods
देवी *f* queen
दोस (दोष) *m* fault
दोस (द्वेष) *m* harted
दोहल (दोहद) *m* pregnancy, longing
धण (धन) *n* wealth
धन्न (धन्य) *adj* fortunate
धम्म (धर्म) *m* religion
धरणियल (धरणीतल) *n* ground
धवल (धवलय) *v* to whiten
धाव *v* to run
नई (नदी) *f* river
नट्टसाला (नाट्यशाला) *f* theatre
नम *v* to bow, to bend
नमो (नमस्) *ind* salutation
नयर (नगर) *n* town
नर *m* man
नरणाह (नरनाथ) *m* king
नव nine
नह (नभस्) *n* sky
नंदण (नंदन) *m* son
नावा (नौ) *f* boat
नास (नाश) *m* destruction
नास (नाश्) *v* to destroy
निग्गह (निग्रह) *v* to chastise, to punish
निद्दल (निर्दल) *v* to destroy
निद्दिट्ठ (निर्दिष्ट) *p p* taught
निद्धण (निर्धन) *m* poor man
निम्मिय (निर्मित) *p p* created
निरय *m* hell
निवइ (नृपति) *m* king
निवड (निपत्) *v* to fall
निहाण (निधान) *n* deposit
निहं *v* to deposit
निम्ब *m* kind of tree
नीय (नीच) *adj* wicked
नीसेस (निःशेष) *adj* all, whole

ने (नी) *v* to carry
नेया (नेतृ) *m* leader
नेह (स्नेह) *m* affection
पइ (पति) *m* husband
पउत्त (प्रयुक्त) *p p* placed
पउमचरिय (पद्मचरित) *n* life of P
पउर (प्रचुर) *adj* abundant
पक्खिव (प्रक्षिप्) *v* to pour, throw
पच्छा (पश्चात्) *ind* afterwards
पड (पत्) *v* to fall
पडिनियत्त (प्रतिनिवृत्) *v* to return
पडिपुण्ण (प्रतिपूर्ण) *adj* complete
पडिसुय (प्रतिश्रुत) *p p* heard
पढ (पठ्) *v* to recite, to learn
पण्ण (पर्ण) *n* leaf
पण्ह (प्रश्न) *m* question
पत्त (प्राप्त) *p p* reached
पत्थणा (प्रार्थना) *f* request
पमाय (प्रमाद) *m* carelessness
पय (पच्) *v* to cook
पयट्ट (प्रवृत्त) *p p* started
पया (प्रजा) *f* subject
पयह (प्रहा) *v* to abandon
पयाण (प्रदान) *n* giving
पर *adj* other
परत्थ (परत्र) *ind* next world
परम *adj* maximum, highest
परहिय (परहित) *n* another's welfare
पराइय (पराजित) *p p* defeated
परिग्गहिय (परिगृहीत) *p p* surrounded
परिच्चय (परित्यज्) *v* to abandon
परितुट्ठ (परितुष्ट) *p p* delighted
परिमल *m* fragrance
पलाइय (पलायित) *p p* run
पलित्त (प्रदीप्त) *p p* burning
पवत्त (प्रवृत्त) *p p* begun
पवर (प्रवर) *adj* excellent
पविस (प्रविश्) *v* to enter
पस्स (दृश्) *v* to see
पसंससणिज्ज (प्रशसनीय) *adj.* praiseworthy
पसिण (प्रश्न) *n m* question
पसीय (प्रसीद) *v* favour
पसूय (प्रसूत) *p p* gave birth
पहीण (प्रहीन) *adj* free from
पकय (पङ्कज) *n* lotus
पंकयवण (पकजवन) *n* plot of lotuses
पाइयकव्व (प्राकृतकाव्य) *n* Pkt poetry
पाउण (प्राप्) *v* to get
पाउस (प्रावृष्) *m* rain
पाणभूय (प्राणभूत) *n m* animal
पाणि *m* hand
पाय (पाद) *m* foot
पायव (पादप) *m* tree
पाल (पाल) *v* to protect

पाव (पाप) *n* sin
पाव (पाप) *adj* sinful
पावग (पावक) *m* fire
पावयण (प्रवचन) *n* preaching
पिय (प्रिय) *adj* good
पाइ (प्रीति) *f* affection
पाल (पाड) *v* to torment
पुच्छ (प्रच्छ) *v* to ask
पुण्ण (पुण्य) *n* merit
पुण्णिमा (पूर्णिमा) *f* moon lit night
पुत्त (पुत्र) *m* son
पुप्फ (पुष्प) *n* flower
पुर *n* town
पुरिस (पुरुष) *m* man
पुव्वं (पूर्वं) *ind* formerly
पुवरत्त (पूर्वरात्र) *m* forenight
पूय (पूज) *v* to worship
पूया (पूजा) *f* worship
पेक्खणग (प्रेक्षणक) *n* drama
पेच्छ (पक्ष) *v* to see
पेह (पक्ष्) *v* to reflect to see
पोम्म (पद्म) *n* lotus
पोय (पोत) *m* young one
पोस (पुष्) *v* to nourish
फरुस (परुष) *adj* harsh
फल *n* fruit
फल *v* to give fruit
फलसपत्ती (फलसंपत्ति फलसंप्राप्ति) *f* accomplishment of object getting the fruit
फुर (स्फुर्) *v* to shine
फुल *v* to bloom
फुस (स्पृश्) *v* to touch
बडुय (बटुक) *m* fellow, fool
बत्तीस (द्वात्रिंशत्) thirty two
बद्ध *p p* built
बय (बक) *m* crane
बल *n* army
बध (बंध्) *v* bind
बायालीस (द्वाचत्वारिंशत्) forty-two
बाल *m* child fool
बालत्त (बालत्व) *n* childhood
बालिया (बालिका) *f* girl
बावत्तरि (द्वासप्तति) seventy two
बिंब *n* disc
बुद्धि *f* intellect
बू (ब्रू) *v* to speak
बे (ब्रू) *v* to speak
भक्ख (भक्ष) *m* food
भक्ख (भक्ष्) *v* to eat
भयवं (भगवत्) *m* venerable one
भण (भण्) *v* to say
भत्त (भक्त) *n* meals
भद्द (भद्र) *n* welfare
भर (भृ) *v* to fill
भय *n* fear
भव्व (भव्य) *m* good man
भंग *m* violation, refusal
भय (भी) *v* to fear
भार *m* burden
भारिया (भार्या) *f* wife
भास (भाष्) *v* to speak

भासा (भाषा) *f* speech, words
भिंद (भिद्) *v* to break
भीसण (भीषण) *adj* terrible
भुवण (भुवन) *n* world
भुज (भुज्) *v* to eat
भूव (भूप) *m* king
भूसण (भूषण) *n* ornament
भोग *m n* pleasure
भोगसमत्थ (भोगसमर्थ) *adj* able to enjoy
मग्ग (मार्ग) *m* way
मच्चु (मृत्यु) *m* death
मज्ज (मद्य) *n* wine
मज्जाया (मर्यादा) *f* limit
मण (मनस्) *n* mind
मणुस्स (मनुष्य) *m* man
मय (मृत) *p p* dead
मयरंद (मकरंद) *m* juice
मलिण (मलिन) *adj* dirty
महा (महत्) *adj* great big
महुयर (मधुकर) *m* bee
महुर (मधुर) *adj* sweet
महुरत्तण (मधुरत्व) *n* sweetness
मंगल *adj* auspicious
मंस (मांस) *n* flesh
मा *part* not
माण (मान) *m* pride
माणुसत्तण (मानुषत्व) *n* manhood
माया *f* deceit
मायापिउ (मातापितृ) *m* parents
मार *v* to kill
मास *m* month
माहण (ब्राह्मण) *m* Brahmin
मिग (मृग) *m* dear
मिलिय (मिलित) *p p* joined
मुक्ख (मूर्ख) *m* fool
मुण (ज्ञा) *v* to know
मुस (मृषा) *adj* false
मुसा (मृषा) *adj* false
मुह (मुख) *n* face, head
मुहुत्तंतरेण (मुहूर्तांतरेण) *adv.* after a moment
मुंच (मुच्) *v* to drop to release
मूल *n* root cause
मेह (मेघ) *m* cloud
मेहावी (मेधाविन्) *m* wise
मोर (मयूर) *m* peacock
रक्ख (रक्ष्) *v* to protect
रज्ज (राज्य) *n* kingdom
रण्ण (अरण्य) *n* forest
रयणी (रजनी) *f* night
रवि *m* sun
रह (रथ) *m* chariot
रंज (रज) *v* to delight
राई (रात्रि) *f* night
राइदिय (रात्रिंदिव) *n* day and night
रायहंस (राजहंस) *m* royal swan
राया (राजन्) *m* king
रीय (ऋ) *v* wander
रुक्ख (वृक्ष) *m* tree
रूवविसेस (रूपविशेष) *m* beauty
रोग *m* disease

रोय (रुद्) *v* to lament
लज्ज *v* to be ashamed
लद्ध (लब्ध) *p p* obtained
लया (लता) *f* creeper
लह (लभ्) *v* to get
लहुं (लघु) *ind* quickly
लुभ (लुभ्) *v* to covet
लोग (लोक) *m* world
लोह (लोभ) *m* greed
वग्घ (व्याघ्र) *m* tiger
वच्च (व्रज्) *v* to go
वच्छ (वत्स) *m* child
वच्छ (वृक्ष) *m* tree
वड्ढ (वृध्) *v* to increase
वण (वन) *n* forest
वण्ण (वर्ण) *v* discribe
वद्धावणय (वर्धापनक) *n* birth ceremony
वप्पीहय *m* cātaka bird
वय (वचस्) *n* word
वय (व्रत) *m* vow
वय (वच्) *v* to speak
वयण (वचन) *n* word
वयस (वयस्य) *m* friend
वरं *ind* better
वराग (वराक) *m* wretched man
वरिस (वर्ष्) *v* to shower
वल्लह (वल्लभ) *adj* dear
वस (वस्) *v* to live
वह *v* to carry
वह (वध्) *v* to kill
वा *ind* or
वा *v* to blow
वाणर (वानर) *m* monkey
वायस *m* crow
वारि *n* water
वावि (वापि) *f* well
वास (वर्ष) *n* year
वास (वर्ष) *m* country
वाहि (व्याधि) *f* disease
विउल (विपुल) *adj* abundant
विज्ज (विद्) *v* to be
विज्जा (विद्या) *f* knowledge
विणय (विनी) *v* control
विणय (विनय) *m* modesty
वित्त *n* wealth
विपरिणम *v* to change
विभूसिय (विभूषित) *p p* decorded
वियस (विकस्) *v* to bloom
वियार (विचार) *m* thought
विसत्तण (विषत्व) *n* poison
विसाय (विषाद) *m* dejection
विसाल (विशाल) *adj* extensive
विही (विधि) *m* fate
वीइक्कन्त (व्यतिक्रान्त) *p p* past
वीर *m* hero
वीर *adj* brave
वीरिय (वीर्य) *n* energy
वेज्ज (वैद्य) *m* physician
वेला *f* time
वोच्छ (विच्छिद्) *v* to cut
सक्क (शक्) *v* to be able
सक्कय (संस्कृत) *n* Sanskrı
सक्कार (सत्कार) *m* honour

सक्कार (सत्कारय) *v.* to honour
सक्करा (शर्करा) *f.* sugar
सग्ग (स्वर्ग) *m.* heaven
सत्तरि (सप्तति) seventy
सत्तु (शत्रु) *m.* enemy
सत्थ (सार्थ) *m.* caravan
सत्थ (शस्त्र, शास्त्र) *n.* weapon, science
सद्द (शब्द) *m.* sound
सद्धिं (सार्धम्) *ind.* with
सप्प (सर्प) *m.* serpent
सप्पि (सर्पिस्) *n.* ghee
सफल *adj.* fruitful
समग्ग (समग्र) *adj.* whole
समज्जिण (समार्जय) *v.* to acquire
समण (श्रमण) *m.* monk
समणवत्थ (श्रमणवस्त्र) *m.* monk's garment
समय *m* time
समायर (समाचर्) *v.* to perform
समासेणं (समासेन) *ind.* briefly
सर *v.* to move
सय (शत) hundred
सय, सुय (स्वप्) *v.* to sleep
सवण (श्रवण) *n.* hearing, ear
सव्व (सर्व) *pro.* all
सव्वाउय (सर्वायुष्क) *n.* whole
ससुरकुल (श्वशुरकुल) *n.* house of the father-in-law
संदेह *m.* doubt
संपइ (संप्रति) *adv.* now
संपादिय (संपादित) *p p.* accomplished, fulfilled
संभव *v.* to arise
संसग्गि (संसर्ग) to contact
संसार *m.* worldly life
साम *m.* conciliation
सामि (स्वामिन्) *m.* master
साला (शाला) *f.* school
साहा (शाखा) *f.* branch
साहारण (साधारण) *adj.* common
साहु (साधु) *m.* sage
साहु (साधु) *adj.* good
सिक्ख (शिक्ष्) *v.* to learn
सिग्घं (शीघ्रम्) *ind.* quickly
सिद्ध *m.* liberated soul
सिद्धि *f.* liberation
सियाल (शृगाल) *m.* jackal
सिर (शिरस्) *n.* head
सिलोग (श्लोक) *m.* verse
सिहर (शिखर) *n.* top
सिंच (सिच्) *v.* to sprinkle
सिंह *m.* lion
सीयल (शीतल) *adj.* cool
सील (शील) *n.* good conduct
सुकयं (सुकृतं) *ind.* well done
सुक्कट्ठ (शुष्ककाष्ठ) *n.* dry wood
सुण (श्रु) *v.* to hear
सुत्त (सूत्र) *n.* thread, passage
सुद्ध (शुद्ध) *adj.* pure
सुपत्त (सुपात्र) *n.* fitting man
सुपुरिस (सुपुरुष) *m.* good man
सुबहु *adj.* abundant

सुमिण (स्वप्न) *n m* dream
सुमिणसत्थ (स्वप्नशास्त्र) *n* science of dream
सुय (सुत) *m* son, *p p* heard
सुयण (सुजन) *m* good man
सुवण्ण (सुवर्ण) *n* gold
सुशील (सुशील) *adj* of good conduct
सुह (सुख) *n* happiness
सुहसुहेण (सुखसुखेन) *adv* happily
सुही (सुखी) *adj* happy
सुंदर *adj* beautiful
सेउ (सेतु) *m* bridge
सेट्ठ (श्रेष्ठ) *adj* superior
सेण (श्येन) falcon
सेणा (सेना) *f* army
सेव *v* to serve
सेवा *f* worship
सोग (शोक) *m* grief
सोयणिज्ज (शोचनीय) *adj* lamentable
हण (हन्) *v* to kill
हत्थ (हस्त) *m* hand
हर (हृ) *v* to take away
हव (भू) *v* to become
हंस *m* swan
हाय (हा) *v* weaken
हास *m* mockery
हिरण्ण (हिरण्य) *n* gold
हियय (हृदय) *n* heart
हिंसग (हिंसक) *adj* harmful
हो (भू) *v* to become

Eye नयण *n* चक्खु *n*

Fade किलाम *v*
Fall पड *v*
Family कुल *n* कुडुंब *n*
Fast सिग्घ *adj*
Father पिया *m* जणय *m*
Fault दोस *m*
Flesh मंस *n*
Flower पुप्फ *n* कुसुम *n*
Fly उड्डे *v*
Fight जुज्झ *n*
Fire अग्गि *m* जलण *n*
First पढम
Fish मच्छ *m*
Five पंच
Follow आयर *v* अणुसर *v*
Food भक्ख *m* अन्न *n*
Fool बाल *m* मुक्ख *m*
Foot पाय *m* चलण *m*
Forest वण *n* रण्ण *n* कंतार *n*
Form रूव *n*
Forsake चय *v* जहा *v*
Forty five पणयालीस
Free मुंच *v*
Frighten बीह *v*

Garden उज्जाण *n*
Garland माला *f* हार *m*
Get लह *v*
Gift दाण *n*
Girl कन्ना *f*
Give दे *v*
Give birth पसूय *v*
Go गच्छ *v* वच्च *v*
God ईसर *m* देव *m*
Golden सुवण्णमइय *adj*
Good deed सुकम्म *n*
Goodness सील *n* सुसहाव *m*.
Grasp गेण्ह *v* जाण *v*
Greek जवण *m*
Green हरिय *adj*

Hand हत्थ *m* कर *m* पाणि *m*
Happiness सुह *n*
Head सिर *n* सीस *n*
Heat उम्हा *f*
Heaven सग्ग *m* सुरलोय *m*
Help साहेज्ज *n*
Hero वीर *m*
Hide निगूह *v*
Himself अप्पा *m* सय *adj*
Honour पूय *v* सक्कार *v*
Honourable अरहणिज्ज पूयणिज्ज *adj*
Horse आस *m* तुरंगम *m*
Household गिह *n* गेह *n* घर *n*.
Householder गाहावइ *m* सावग *m*
Hundred सय
Hungry छुहिय *adj*
Hunter वाह *m*
Hurt हिंस *v* हण *v*

Inviolable अणुल्लंघणिज्ज *adj*

Jackal सियाल *m*
Jewel रयण *n* मणि *m*

Kill हण *v* मार *v*
King निव *v* भूव *m* राया *m*
Kingdom रज्ज *n*
Know जाण *v* मुण *v*
Knowledge नाण *n*

Lament सोय *v* विलव *v*
Lamp दाव *m*
Leader नेया *m*
Leaf पण्ण *n* पत्त *n*
Leave च+ *v* जहा *v*
Liberated सिद्ध *adj*
Liberated सिद्धि *f* मोक्ख *m*
Light पलीव *v*
Lion मीह *m* सिंह *m*
Live जिय *v* वस *v*
Living being प ण *m* *n* जीव *m'*
Long दाह *adj*
Lost पण्ट्ठ *adj*
Lump of gold सुवण्णखण्ड *m*

Maid कन्ना *f*
Man नर *m* मणुस्स *m*
Many बहु *adj*
Meaning अत्थ *m*
Merit पुण्ण *n* गुण *n*
Meritorious पुण्ण *adj*
Mind मण *n* चित्त *n*
Minister अमच्च *m* मन्ति *m*
Misdeed दुक्कय *n* पावकम्म *n*.
Misery दुक्ख *n*
Monk समण *m* साहु *m* अणगार *m*
Monkey वाणर *m* कइ *m*
Month मास *m*
Mother माया *f* जणणी *f*
Motto वयण *n*
Move सर *v*

Nectar अमय *n*
Never न कया वि
Nine नव
Non voilence अहिंसा *f*.
Northern उत्तरिल्ल *adj*

Obedience आणाकरत्तण *n*
Ob y आणं पाल *v*
Obstacle विग्घ *n* अतराय *m*.
Obtaion पाव *v* पाउण *v*
Occasion पसंग *m* समय *m*
Ocean सायर *m*
Omniscience केवलनाण *n*
Omniscient केवलनाणि *m*
One एग, एक्क
Order अ णा *f*
Outside बाहिं *adv* बाहिया *adv*.

Palace पासाय *m*
Perants अम्मापिउ *m*
Path मग्ग *m*
Peace संति *f*
Penance तव *m*

Penny काहावण *m* कवड्डिया *f*
People जण *m* लोग *m*
Perform कर *v* तव *v*
Person जण *m* मणुस्स *m*
Philosopher तत्तविउ *m*
Physician वेज्ज *m*
Pious धम्मिय *adj*
Pleasure भोग *m*
Poet कइ *m*
Poor man दरिद्द *m* निद्धण *m*
Possible सक्क *adj*
Power बल *n*
Powerful सूर *adj* बलवं *adj*
Practise आयर *v*
Praise थुण *v* पसंस *n*
Preach आइक्ख *v* कह *v*
  उवइस *v*
Preceptor आयरिय *m*
Pride गव्व *m*
Principle तत्त *n*
Produce विउव्व *v* उप्पाय *v*
Punish दण्ड *v*
Pupil सीस *m*

Question पण्ह *m* पसिण *v*

Rain पाउस *m*
Relative नाइ *m* नियग *m*
Religion धम्म *m*
Respect सम्माण *v*
Return पच्चागच्छ *v* पडिणियत्त *v.*
Reward पाहुड *n*
Rogue सढ *m*
Rope रज्जु *f*
Run धाव *v*

Salutation नमो *ind*
Salute नम *v*
Same तं चिय
Say भण *v* भास *v*
School साला *f*
Scriptures आगम *m*
See पास *v* पेह *v*
Self control संजम *m*
Serpent सप्प *m* सरीसिव *m.*
Servant किंकर *m* दास *m*
Serve सेव *v* उवट्ठा *v*
Show दंस *v*
Sing गाय *v*
Sink निबुड्ड *v*
Sky नह *n*
Slowly सणियं *adv*
Son पुत्त *m* सुय *m*
Song गीह *n* गाहा *f*
Speak वय *v* भास *v* बे *v*
Stand चिट्ठ *v*
Steal चोर *v*
Stick लग्ग *v* दण्ड *m*
Stolen चारिय *p p*
Strength बल *n*
Strong दढ *adj* कढिण *adj*
Student अंतेवासी *m* सीस *m*
Study पढ *v* सिक्ख *v* अहिज्ज *v.*
Suffer सह *v* अहियास *v*
Sweet महुर *adj*
Sword असि *m* खग्ग *m*

Take गेण्ह *v.*
Teach सिक्खाव *v.*
Teacher आयरिय *m.*
Temple देवउल *n.* आययण *n.*
Ten दस
Theatre नट्टसाला *f.*
There तत्थ *adv.*
Thicket गहण *n*
Thief चोर *m.* तक्कर *m.* तेण *m.*
Think चिंत *v.*
Thinking वियार *m.*
Thirsty पिवासिय *adj.*
Thirty तिंस
Thirty-six छत्तीस
Thread सुत्त *n.*
Throw खिव *v*
Time वेला *f.* समय *m.*
Touch फंस *v.* फास *v.*
Town नयर *n.*
Travel पवस *v.*
Tree रुक्ख *m.* पायव *m.*
Truth सच्च *n.*
Try जय *v.* उज्जम *v.*
Twenty four चउवीस
Twenty seven सत्तावीस

Understand जाण *v.*
Universe जय *n.*
Use उवओग *m.*

Valuable महग्घ *adj.*
Vanquished पराइय *p.p.*
Venerable मयवं
Village गाम *m. n.*
Virtue गुण *m. n.*

Wait upon उवट्ठा *v.* सेव *v.*
Want इच्छ *v.*
Warior जोह *m.* खत्तिय *m.*
Water जल *n.*
Wealth धण, संपया *f.*
Wealthy धणिय, धणवंत *adj.*
Weapon सत्थ *n.*
Wicked दुट्ठ *adj.*
Wicked man दुज्जण *m.*
Wife भारिया *f.* भज्जा *f.*
Wine मज्ज *n.*
Wind वाउ *m.* अणिल *m.*
Wise man बुह, मेहावि *m.*
Wish इच्छ *v.*
Without विणा
Whole सव्व *adj.* समग्ग *adj.*
Wood दारु *n.* कट्ठ *n*
Word सद्द *m.*
World जय *n.* लोग *m.*
Worldly life संसार *m.*
Worship पूय *v.* अच्च *v.*

Year वास *m.* वरिस *n.*
Young तरुण *adj.*
Younger कणिट्ठयर *adj.*

EXPLANATORY INDEX

The figures refer to sections